



A HISTORY

OF A FRAGMENT
OF

The Clan Linn

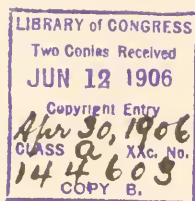
AND A GENEALOGY OF THE LINN
AND RELATED FAMILIES

By

DR. GEORGE WILDS LINN

*Let shamrock, thistle, mistletoe combine
Recall the halcyon days of auld lang syne*

1905



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Dedicated

MOST AFFECTIONATELY TO THE BUDS AND TWIGS OF
OUR BRANCH OF THE FAMILY TREE, WHOSE
ROOTS ARE OLDER THAN THE
CHRISTIAN ERA

MAY THEY NEVER BE BLASTED BY THE
CHILLING WINDS OF POVERTY, NOR ENERVATED BY THE
HOT-BEDS OF RICHES.

PART I

HISTORICAL

CONTENTS.

CHAPTER I.

	PAGE
INTRODUCTION	9

Decease of Dr. Alexander Erwin Linn at Concord, Franklin County, Pa. The name Linn disappears at the place of original settlement after the lapse of one hundred and sixteen years. The data on which the book rests.

CHAPTER II.

NATIONALITY OF THE LINN FAMILY.....	12
-------------------------------------	----

National traits. The Celts or original inhabitants of Great Britain. Their characteristics. The Linns were Celts.

CHAPTER III.

THE NAME LINN.....	16
--------------------	----

Signification of some of the given or baptismal names in the family. Surnames. Derivation of the name Linn as seen in the Greek, Celtic and Erse or Highland Scotch languages. Signification of the name Linn in the writings of Sir Walter Scott and the Scottish bard Campbell.

CHAPTER IV.

ANCESTRY AND MIGRATION TO IRELAND.....	21
--	----

Ecclesiastical wars in Ireland. Battle of the Boyne, Lands in Ulster divided among the conquerors. The Linns, Widneys and Erwins migrate to Ireland. Inter-marriages between these families. Their ancestry.

CHAPTER V.

EMIGRATION	25
------------------	----

War for American Independence. Whigs and Tories. Emigration of James Widney. Hugh Linn decides to emigrate. Departure from Newry and Londonderry. America then almost a *terra incognita*. Philadelphia in 1788. The Emigrants travel over the old Lancaster road. The Buck Tavern. Chester Valley. Valley Forge. Site of the Paoli massacre. The Brandywine. Colonel Burd's mansion. Harris' Ferry. Fort Loudon. They reach their destination.

CHAPTER VI.		PAGE
THE LAND OF THEIR ADOPTION.....		33
<p>The Blue Mountains of Pennsylvania. Path Valley so called because of Indian Trail. Description of Path Valley. Settlement of the valley by the Scotch Irish.</p>		
CHAPTER VII.		
PIONEER LIFE.....		40
<p>Our indebtedness to the pioneer. The pioneer cabin. The fire place and tinder box. The "tallow dip." Method of raising first crops. Primitive grist mill or "Corn Cracker." Flax. Absence of post offices. The "circuit rider." Early roads. Domestic medicine.</p>		
CHAPTER VIII.		
PIONEER LIFE (Continued).....		50
<p>Sports and recreations of pioneer life. Hunting and fishing. The shooting match. Musters. The Fourth of July. Gathering of fruits and nuts. Applebutter making. Winter evening readings. The husking bee. The spelling bee. The quilting bee.</p>		
CHAPTER IX.		
ANOTHER HEARTHSTONE LAID AND ANOTHER ALTAR ERECTED..		62
<p>Hugh Linn selects a site and builds his cabin. Training of his children. A glimpse into the domestic circle. Family worship. Influences of early religious training.</p>		
CHAPTER X.		
THE RELIGION OF THE LINNS.....		68
<p>Reverence the keynote of their religion. Originally Calvinistic. Reasons for embracing Arminianism. Hugh Linn establishes lay reading and preaching in his cabin, no church being accessible. Bishop Asbury preaches in Concord. Trials of the early itinerant.</p>		
CHAPTER XI.		
THE DISPERSION OF THE LINNS.....		75
<p>Present location of the descendants of John Linn. Of William Linn. Of Mary (Linn) Loughridge. Of Hugh Linn, 2d. Of James Linn. Of Jane (Linn) Campbell. Of Nancy (Linn) Wallace.</p>		
CHAPTER XII.		
THE ABANDONED SITE OF THE OLD HOMESTEAD VISITED.....		83
<p>The spring still flows. Domesticated flowers still growing. Reflections. The village cemetery. An Elegy. The village of Concord. Farewell stanzas.</p>		

CHAPTER I.

Introduction.

"There's a divinity that shapes our ends,
Rough-hew them how we will."—Shakespeare.

THE decease of Dr. Alexander Erwin Linn, aged seventy-six years, followed by the removal of his family from Concord, Franklin Co., Pennsylvania, in the last year (1904), marks an important epoch in the history of the Linn family. For more than a century they had been prominently identified with the life and interests of that village which they helped to found years after their settlement in America. By death and removal the name has become extinct in that community, and henceforth may be known in the village annals only by the letters cut in marble or granite in the little cemetery which crowns the hilltop nearby, where a few ancient pine trees stand, sentinel-like, guarding the last resting places of the dead.

The swiftly fleeting current of events, the whirligig of time, has dispersed us as completely as did the confusion of tongues the builders of Babel's tower. A few on the Atlantic seaboard still look out on the waters of the great ferry which our forefathers crossed, as if they would go over and worship at the shrine of their ancestors on Scotia's bold and rocky coast, or perhaps cast a flower on the stream of that mighty current which, for unnumbered aeons, has kissed alternately the shores of our own loved land and those where yet the thistle and shamrock hold

sway, that it might bear to our kin on the other side a message of love and remembrance.

The great majority, moved by a spirit of worthy enterprise, have crossed the Alleghenies into that wonderful valley where the streams of the Ohio, Mississippi and Missouri blend, destined soon to be the garden spot of the earth and of the highest civilization of ancient or modern time. Others have ascended the plateaus of the Continental Divide, and still others, inspired by the magic verse, "Westward the star of Empire takes its way," are already on the sands of the Pacific looking out on its placid bosom, as if longing for another world to conquer. True to the instincts of their Scotch Irish ancestry, and filled with the restless activity and indomitable enterprise of their forefathers, they have kept in the van of civilization and form an important factor in the life of the communities in which they now dwell.

Our branch of the Linn family came to this country in the year 1788, so that for nearly a century the pair who emigrated in middle life, father and mother, have been resting from their labors. Only a few persons now living, most of them already past the eightieth mile stone of life's journey, can rehearse with any accuracy or detail the story of their emigration and settlement in the New World, as it came from the lips of the second generation. They alone can realize something of the hardships of a pioneer life.

The data on which this book rests are to be found in a series of notes made by the author more than forty years ago as they were dictated to him by his grandparents, Hugh Linn 2d and his wife, Ann (Widney) Linn, both

of them at that time eighty years of age. Additional notes were also made as dictated by his great aunt, Miss Jane Widney, about the same time. She was a daughter of James Widney, who emigrated from Ireland and settled in Path Valley, Pa., in 1784. She had a remarkably retentive memory and loved to relate the incidents which had been transmitted to her by her father, as they had been received by him from former generations.

The experiences, labors, sacrifices and adventures detailed made a vivid and indellible impression on his mind, but he did not then think that the task would devolve upon him long afterward of reproducing some of those incidents for posterity.

The following pages are especially intended for the younger members of the clan, with the hope that their perusal may inspire them to emulate the noble virtues and sterling qualities which characterized their ancestors.

CHAPTER II.

Nationality.

"Howe'er it be, it seems to me,
'Tis only noble to be good;
Kind words are more than coronets,
And simple faith than Norman blood."—Tennyson.

WHENCE came I? What am I? Whither am I going? are among the greatest questions which have ever presented themselves to man for solution. It is with the first of these, and with that only in a limited sense, that we are now concerned. We are accustomed to attribute to different nationalities various traits. We speak, and perhaps with good reason, of the crafty Spaniard, the volatile Frenchman, the phlegmatic German, and the conservative Englishman, but we cannot class ourselves with any of these. We belong to a race which is older than any of them.

Hundreds of years before the Christian era, when Solomon was building the temple of Jerusalem, the merchants of Tyre and Sidon who were furnishing him with materials, were sending their ships through the Straits of Gibraltar, afterward called by the Romans the Pillars of Hercules, to those distant isles now known as Great Britain. There they traded for tin, furs, lead, etc., with the strange inhabitants who were said to be enterprising, but nomadic and warlike, and living in rude dwellings, often fortified, in the midst of the forests.

They were the vanguard of those great currents of humanity, which from time immemorial had been sweep-

ing in successive waves across the Continent of Europe from the elevated plateaus of Asia. They were the pioneers of thousands of years ago, who had reached the Ultima Thule of the ancient geographer and could get no further on account of the ocean.

When Julius Caesar set about conquering the world, B. C. 55, he took an army into Britain, and in his history of the invasion, referring to the long habitation of the islands, said, "Tradition maintains that the people of the interior sprang from the soil." From this we may infer that the early migrations into the islands took place long before the memory of man. For more than four hundred years the Roman legions persisted in their attempts to subdue this bold people. Many were driven into the mountains of Wales, some over the sea into Ireland, and others into the Highlands of Scotland, where they were afterward known as Picts.

A wall was built by the Roman Emperor Hadrian, between the river Tyne and Solway Frith, called the "Picts Wall," to secure the country south from their incursions, for they persistently fought for their independence and could not be dislodged from their mountain fastnesses. Thus we see that the Picts were the descendants of the original inhabitants of Britain who were called *Celts*, and that the origin of the Celts is lost in remote antiquity.

Such a people, by virtue of their environment, their contests with a rigorous climate, wild beasts and warlike neighbors, were necessarily a hardy race. Inured to toil and privation, unconquerable in spirit, defiant of undue restraint, they maintained their independence in spite of every effort to subdue them by successive in-

vaders. They were no silken sybarites enervated by living in kings' houses. Of such were the valiant Wallace, the intrepid Bruce, Murray and Douglas and a host of less known warriors. It was the same fiery blood which coursed through the veins of John Knox, inspired the Covenanters with the zeal of the martyrs, and fired the heart of Sir Walter Scott, in his literary race with disease and death, when Abbotsford was dearer to him than life itself.

Intellectually alert, they early established seats of learning which rivaled those of more central and favored countries. Inheriting the reverence of their Druidical ancestors for a Supreme Being, they were a people of deep religious feelings, and "The Cotter's Saturday Night," the masterpiece of Burns, presents no fanciful picture, but is true to the life.

The rigor of their northern climate drew closer the bonds of family life, intensified the love of the hearthstone, cemented yet more strongly the ties of kinship, and made them "*clannish*," in striking contrast to the Latin races, and as the family is the unit of the nation rather than the individual, their effectiveness in war was correspondingly increased.

The Linns were genuine Celts and inherited a love for nature, and nature in her wildest moods,—a love for towering mountains, precipitous rocks, sombre woods, leaping streams and deep valleys. The thunder echoing from mountain peak to mountain peak, the fitful plash of foaming, swirling cataract, the arrowy rush and sullen roar of angry stream, impatient of its narrow bounds, the querulous moan of giant tree swaying to the fierce

attack of relentless blast, are but as music to a soul cradled for long centuries among Highland clouds and Lowland mists.

Bold, energetic and self-reliant, they have ever pursued their way undaunted and contented in the midst of humanity's seething masses, assured that peace and contentment are greater prizes in the tournament of life than the baubles wealth and fashion, or social and political preferment.

CHAPTER III.

The Name Linn.

The name doth often like the reputation grow,
Then let us in our daily lives but good acts know.

ALMOST all proper names may be considered as having a definite origin. This is true of "given" or Christian names as well as of surnames. This is not the place, nor would the limits of such a little book as this permit us, to give any extended account of the origin of names. For the benefit of the younger members of the family, however, a digression may be permitted in order to give the derivation and meaning of a few given names found among us before we turn to the surname or family name itself, in which all must be deeply interested.

The name Hugh, which for many generations has been preserved in the Linn family, and which we hope may ever be transmitted to posterity, is of Latin origin, being derived from the Latin word Hugo, which means *spirit*. It has been handed down in various languages in a very similar form, in the Italian Ugo, Spanish and Portuguese Hugo, French Hughues, Danish and German Hugh. Its frequency in this latter form, Hugh, in the British Isles is proof of the great influence and power exercised by the Danes for centuries following their incursions across the North Sea. The preservation of the name and its employment in so many different languages is an indication of its beauty and popularity. It is some-

times used as a surname, as in Mac-hugh or McHugh, Mac or Mc being the Scottish equivalent for son.

William is derived from the old High German language and means a helmet or defence. In the modern German it is found as Wilhelm and in French as Guillaume. Edward is Anglo-Saxon, meaning a guardian of property. Charles is old German, signifying manly, noble spirited. George is from the Greek language meaning a landholder or husbandman. Alexander is of German origin, meaning a defender of men. Richard and Walter are old High German, the former signifying rich hearted, the latter ruling the heart, Harold, Anglo-Saxon, a champion.

Some names found among Linn families are of Hebrew origin,—James and Jacob signifying a supplanter, Thomas, a twin, Benjamin, son of the right hand, John, the gracious gift of God, Samuel, asked of God, David, beloved.

Among the names of women are Margaret, a pearl, from the Greek; Arabella, fair altar, from the Latin; Amanda, Old German, to be loved; Helen, Greek, signifies light; Alice, Old German, a princess, as does also Sarah. Clara is the Latin for bright. Esther and Hester are from the Persian, meaning a star. From the Hebrew language we have taken Elizabeth, a worshiper of God; Martha, a ruler of the house; Mary, meaning bitter; Anna, grace; and Ruth, beauty.

Surnames, that is the family name proper, originally designated occupation, estate, place of residence, or some particular thing or event that related to the person, and as illustrations may be mentioned Mason, Carpenter,

Baker, Weaver,—White, Black, Brown,—Long, Small, Little,—Albright, Noble, Stayman,—Broadbelt, Broadbent,—West, North, Norfolk (the North people), Suffolk (the South people), Wilson (Will's Son), Johnson (John's Son).

The name Loughridge, Laughridge or Lochridge, prominent in our genealogical records, is derived from two words, the first from the Latin *lacus*, German *lach*, Gaelic *loch*, Scottish *loch* or *lough*, Irish *laugh*, all meaning a lake or body of water, and the second from the Greek *ρᾶξις*, German *rücken*, Anglo-Saxon *hrychg*, meaning an elevation, so that the signification of the name is an elevated lake. Such bodies of water are numerous in the Scottish Highlands. In Loughlin, Laughlin, Lochlin, we have the word above given, combined with the word *lin*, concerning which see below.

An oft quoted illustration of the origin of names is that of Smith, derived from the old word *smite*, and applied to those using a hammer. For this reason it is so common, and according to the material on which persons wrought we have Goldsmith, Silversmith, etc. The reason for the various methods of spelling the same name is found in the fact that before the art of printing, about 1450, and the making of dictionaries and spelling books (less than two hundred years ago), there was no unanimity among writers as to the most correct method of expressing on paper a given sound. Indeed very few people could then write. Even kings and queens made a "mark" in signing a document. Hence scribes in various sections of the country varied in their spelling of words and put them on paper in script according to individual fancy. Thus we have Smith, Smyth, Smythe;

Shoemaker, Shumaker, Schumacher, etc. Even yet, lexicographers, the makers of dictionaries, spell many common words differently.

Many other examples might be given to illustrate the origin of some of the Christian or baptismal names in use among the Linn families, and of surnames in general, but we must now turn to that which is of especial interest to everyone who bears the generic name of *LINN*.

The name Linn is of Celtic origin (the Celts having been, as we have seen, the original inhabitants or the aborigines of the British Isles), and is older than the Christian era. We may even trace it to the Greek word *γλήνη*, meaning a depression containing water and having its counterpart in the Welsh *glyn*, Gaelic *gleann*, Anglo-Saxon and English *glen*. In the gradual evolution of language the *g* in the word being dropped it was transferred to the water lying in the depression, with a change in the orthography, so that we have the Welsh word *llyn*, and the Gaelic *linne*. The Gaelic language includes the Erse or Highland Scotch and the Irish languages. In the course of time the word was applied to a placid lake-like body of water. Historians and philologists tell us that the City of London derived its name early in the Christian era from the word *lin*, a body of quiet water, and *dun*, a fortified hill on its banks, and hence means *the fort by the lake*, the words being united and having a different spelling for reasons given above. Still later the word was given to the pool of deep water at the foot of a waterfall, afterward to the waterfall itself, and finally to the wild, precipitous, cavernous heights surrounding it.

Walter Scott in "Old Mortality" uses the word in both

meanings. In Chapter XLII, near the end, we read, "An' awsome place," answered the woman, "as ever living creature took refuge in. They ca' it the Black Linn of Lenklater." In Chapter XLIII, we read, "A girlish treble voice asked him from without 'If he wad please gang to the Linn,' " and further on, "And do you often go this wild journey my little maid?" "When grannie sends me wi milk and meal to the Linn." Later still Scott says, "Although he had heard of the champions of the Covenant who had long abidden beside Dot's Linn on the wild heights of Polmoodie, and others who had been concealed in the yet more terrible cavern called Crichton Linn in the parish of Closeburn, yet his imagination had never exactly figured out the horrors of such a residence."

The Scotch bard Campbell has a poem, entitled, "Cora Linn, or the Falls of the Clyde," two stanzas of which are as follows:

"Dear Linn! let loftier falling floods
Have prouder names than thine;
And king of all, enthroned in woods,
Let Niagara shine.

"More fury would but disenchant
Thy dream-inspiring din;
Be thou the Scottish Muse's haunt,
Romantic Cora Linn!"

From what we have seen it is evident that the name Linn was given many centuries ago to people who dwelt in the vicinity of turbulent, tumultuous, foaming cataracts, with their accompaniments of precipitous craggy mountains and gloomy caverns, so characteristic of the wild Scottish Highlands.

CHAPTER IV.

Migration to Ireland and Ancestry.

"The rank is but the guinea's stamp,
The man's the gowd for a' that."
"The honest man tho' e'er sae poor
Is king o' men for a' that."—Burns.

EVERY hive must have a swarm if it be a healthy one, and in course of time the Linns looked about for some place which might offer greater inducements for comfort than the bleak and often barren heights of Scotland. Farther north they could not go on account of the stormy seas and frozen zone, and looking west and south they saw but a short distance away the "Emerald Isle."

Great changes had been taking place there. The long and bitter struggle between the factions of Protestantism and Catholicism had mainly subsided. The memorable siege of Londonderry had been raised, the battle of the Boyne had been fought, the forces of King James had been driven to the south of Ireland, and he had fled to France. Thousands of his adherents, fearing to remain in the north, had also gone south, and the followers of King William, the Prince of Orange, found themselves in possession of the country.

Following his conquest, the new king, in accordance with the custom of war in early days, had taken possession of the lands of his enemies and partitioned them among his followers. Thousands of acres of the choicest lands in Ulster thus changed hands. Army officers,

who had followed him on the Continent and in Ireland, were granted large estates.

Then came a demand for new and more desirable tenants and citizens. Protestants were naturally in favor with a Protestant ownership, and now followed an exodus of Scotch people to Ireland, not simply tillers of the soil, but also artisans and tradesmen of every class, and Ulster became a centre into which flowed thousands of sons of pure Scottish blood, making it a stronghold of Protestantism which it has remained ever since.

Into this current of migration the Linns were drawn and with the mass of their countrymen took up their abode in the northeastern or Scottish side of Ulster, Ireland's northern Province, in County Down, near Newry. New friendships of a business and social nature were acquired among the people of the neighborhood and adjacent counties on the west, Armagh, Monaghan, Fermanagh and Tyrone (a distance from Newry of but a few miles). Settlers in a new location are quick to discover those who hail from their own fatherland, for among them they find their own national traits and customs, a common language and religion, and like business and political methods, not to speak of that feeling of kinship which draws people of the same nationality together when in a strange land. Among the friendships thus formed were those of two families, newcomers like themselves, with whom their destinies were to be linked for generations. One of these families was named Widney, the other Erwin.

The Widneys were descended from a Colonel Widney, an officer in the army of William the Prince of Orange

of Holland. He accompanied the Prince to England in the year 1688, and in the following year was with the army under the Duke of Schomberg in the campaign against King James II. He was at the battle of the Boyne, July 11th, 1690, and subsequently received from the crown for his services a considerable estate in County Tyrone, which was handed down to his descendants.

Colonel Widney's grandson James, whom we shall call James Widney 1st, married Mary Wilson, of Ballybay, County Monaghan, about the year 1750, and had six children who grew to maturity. James Widney 2d, brother of Sarah (Widney) Linn, was the eldest and, according to the law of primogeniture, inherited the ancestral estate. He was known as a country gentleman or Squire, not having any taxes to pay except to the crown. Being of an enterprising spirit he determined to cast his fortune with the newly born country across the sea, and when thirty-one years of age sold the ancestral property and with all his brothers and sisters, Sarah excepted, emigrated to America.

They sailed from Londonderry on the U. S. Ship of War "Congress" (Captain Knox), which had been fitted for passenger traffic, and landed in Philadelphia September 17, 1784. James Widney bought six hundred acres of land in Path Valley, Franklin (then Cumberland) County, Pennsylvania, and lived there until his decease in 1835, at the age of eighty-two years.

The Erwins were descended from an ancient Scotch family. Crinan Erwin was Secretary of State in Scotland and married the daughter of Malcolm II in 1004. King Duncan I was his son. One of Crinan's heirs in-

herited the estate of Bonshaw, which is an Earldom, and the 25th Earl of Bonshaw is still an Erwin. King Robert the Bruce, of Scotland, made William Erwin (a son of the Earl of Bonshaw) his Secretary and Adjutant in his wars and gave him the Barony of Drum, which is still in the Erwin family. Their coat-of-arms was also given them by King Robert the Bruce, and consists of three holly leaves bound together in sets of three on the shield. The first Erwin who went to Ireland from Scotland, about the time of the battle of the Boyne, was a lawyer named John Erwin. He built "Castle Erwin" in County Fermanagh, adjoining County Tyrone, which is still in the hands of his descendants.

James Widney 2d, great-grandson of Colonel Widney, married in the year 1775, Ann Erwin, whose father was a minister of the Established Church of England at Aughnacloy, County Tyrone, and Hugh Linn married, 1777, Sarah Widney, a sister of James Widney. Thus we see the blood of the Linns and Widneys mingled in one family and that of the Widneys and Erwins in another. Subsequently a son of Hugh Linn (Hugh Linn 2d) married Ann Widney, a daughter of James Widney 2d and Ann (Erwin) Widney, she being his full cousin, and in that branch of the family of which the writer is a member is mingled the blood of the Linns, Widneys and Erwins.

CHAPTER V.

Emigration.

"Westward the Star of Empire takes its way."

AT this period the war for American independence was being waged. Thousands of Scotch Irish had come to America and settled in New York, New Jersey and Pennsylvania, and many had penetrated the wilds of the backwoods. They were a most potent factor in the revolution, and probably no race of men did more effective military service in those dark and trying days. For hundreds of years the Scotch and English had been inveterate foes. From the time of the bloody battle of Bannockburn they had fed the fires of hatred, and the child of the wild and fiery Celt had learned at his mother's knee to lisp the vow of vengeance against his traditional enemy. The children of the Highlander had come to this new country to build homes and rear their families, where religious persecution and political enmity might be unknown.

"Him whom the gods would destroy they first make mad," and the tyranny of the imbecile George III, blind to his own interests and the welfare of England, followed the Covenanter, the Puritan and the Huguenot into their new and God-given heritage. When the hand of despotism was raised against them in America the latent fires of hatred burned afresh, the *sluagh-ghairm* (the ancient slogan of the Highlands calling the people together against a common enemy), echoed again and

again through the fertile valleys as news of taxation without representation spread through the settlements. Each village and hamlet was a rallying point for the friends of constitutional liberty, and King George was so often burned in effigy that children said he was "nothing but a man of straw," and they came near expressing the exact truth.

Citizens were divided into two great camps, the Whigs and the Tories. The Whigs were so called because for more than a century it had been applied in Scotland (and afterward in England) to all opponents of the usurpation imposed on the people by the King and his adherents. The term was first used as a derisive epithet for the Scotch Covenanters, who, in their simple abstemious life, drank much whey, called in the language of the Highlands "whig." Thus it was given as a term of reproach to all who advocated popular rights or the liberty of the masses, in contradistinction to regal powers or the so-called "divine right of kings." The Tories were so named from the word *toir* or *toree*, meaning a thief or robber, and was applied by the Whigs to all who sympathized with the King and royal party in their efforts to rob the people of their inalienable rights of "life, liberty and the pursuit of happiness."

News of the great struggle for American independence was wafted across the Atlantic month after month, and kindred hearts in Erin's Isle looked longingly toward the new El Dorado. The desire to share in the free untrammelled life of the pioneer was strengthened year by year. Many and earnest were the conferences held by the Widneys, Linns and Erwins concerning the wisdom

of leaving home and kindred to live where yet the war-whoop of the savage was heard, and the smoke of cabins burned by the hand of the red man was daily rising.

James Widney was a man of action, quick to think as well as act, and he resolved to surrender the comforts of an established home, and erect another hearthstone among the wilds of America. In 1784 he arrived at the site of the present village of Concord, and purchased six hundred acres of land, including most of that on which the village was subsequently built.

A white-winged messenger was soon on its way to those he had left behind, describing the beauties and advantages of the new home, and soon other souls were stirred to follow in his footsteps. But time was necessary to prepare for a journey which involved the breaking up of so many ties, business and social, and it was not until four years later, 1788, that Hugh Linn started on the long and tedious voyage across the ocean—a voyage then necessitating as many weeks as days at present. In arranging for this long journey it was decided that the second child, William, a lad of eight years, should be left in care of his aunt, Rebecca Lee.

We cannot enter into the details of his parting, but who can realize the feelings of the man who is saying good-bye to friends with a full knowledge of the fact that he will never see them again? The world was then a much more formidable object than it is today. A voyage across the Atlantic was the event of a lifetime. Steamships, railroads, telegraphs and telephones were not then dreamed of, and they have narrowed our planet down to a comparatively small compass. With eyes dimmed by

tears, and hands trembling with emotion, farewell is said and the lumbering car conveying them to Londonderry, seventy-five miles away, moves creaking and jolting over the rough country roads. The church spires of Newry, Emyvale and Aughnacloy, one by one, disappear in the distance, and the stone fences, and white thorn hedges, which line the highway, close in behind them, shutting out forever the loved ones left behind. At last the old city made immortal by its memorable siege, and surrounded by its high and wide walls, looms up on the horizon, its gates are entered, and soon the hero of our story, with wife and little ones, is seen climbing the gangplank of the vessel which is to carry them three thousand miles across the turbulent billows of the stormy Atlantic. The loud, hoarse cries of the sailors are heard in unison as the word to heave anchor is given, the capstan groans to the force of brawny arms, the hawser is thrown off, and the white wings of the sea-going bird of commerce shake themselves out to catch the passing breeze; a little longer and the rocky crown of Malin Head is seen on the port bow, and then the Green Isle disappears from view forever. Night settles down upon them, the bright stars above and the yawning ocean beneath surround them, while a prayer ascends for the guidance of that Unseen Power in which they long since learned to trust in every emergency of life.

But their journey is by no means at an end when the good ship touches the wharf at Philadelphia, then the chief seaport of this country. One hundred and fifty miles had yet to be traveled by wagon over the roughest roads (some of them scarcely fit for any wheeled vehi-

cle), fording streams and threading forests until the goal of their ambition should be reached. Hugh Linn had companions on board ship, who, like himself, had come across the trackless deep to make new homes for themselves, to hew out fortunes in the unknown wilds, to live and to die in the strange land. Strange it truly was, for it was almost unknown, a *terra incognita*, except the Atlantic seaboard and some points on the Gulf of Mexico and the Mississippi River. It was long after, that Lewis and Clarke made their famous expedition to the Pacific Ocean from the Mississippi River, which is just now (1905) the occasion of a great exposition at Portland, Oregon, and France and Spain still held in their grasp the greater portion of our vast domain.

All were anxious to see the city laid out by William Penn, the "City of Brotherly Love." It was but a small place, containing only a few thousand inhabitants. Business houses were mainly confined to Front and Dock streets, a few being found on Market as far west as Second. Private residences were confined chiefly to Arch, Market and Walnut, between the Delaware River and Sixth street. A house built west of Eighth street was said to be "out in the country." The "State House," then the Capitol of the United States, and now known as Independence Hall, was of special interest.

Having in a few hours satisfied their curiosity in viewing the city which was already famous as the place where the Declaration of Independence was written and signed, and the Constitution of the United States drafted and adopted, they busied themselves in procuring horses and carts to convey them to their several destinations. Lad-

ing their vehicles with necessary provisions, their few household goods and camping outfit, among which the women and children had a place, they started westward, the men walking, and in a few minutes, passing out Market, they had crossed Eighth street, the extreme limit of building, for all beyond that was devoted to farming, trucking and dairying. Crossing the Schuylkill River by a ferry, they entered the Lancaster or "Conestoga" Road, the great highway leading west through Lancaster to the mountains and beyond, and over which supplies for the backwoods regions were transported.

Ten miles out from Philadelphia they came to a famous hostelry, known as the "Buck Tavern," now the site of Bryn Mawr, and near which was the mansion of Charles Thompson, for many years Secretary of the Continental Congress. Ten miles farther west they skirted the beautiful Chester Valley, into which they could look from the Lancaster Road three hundred feet above, one of the very beautiful valleys of Pennsylvania, three miles wide and fifteen long, and on the north side of which, in full view of our emigrants, was "Valley Forge Hill," where Washington and his band of patriots were camped in the winter of 1777-8. Rising like a cone from the bottom of the valley it was a conspicuous object for many miles and has become a Mecca for the patriot and historian, its summit still crowned by the trenches and forts erected by the army of the Revolution. A little further and they pass near the site of the Paoli Massacre, and the mansion once occupied by General Wayne, known to his contemporaries as "Mad Anthony Wayne," whose fidelity to Washington and patriotic zeal

were such that a local legend gives him credit for saying, that if Washington would plan the campaign he would storm hell itself. Ten miles more and they cross the waters of the Brandywine, on whose banks was fought the battle of that name. Beyond Lancaster, near High-spire, they pass the mansion of Colonel James Burd, who during the Revolution had commanded the 4th Battalion of Pennsylvania Riflemen. Little did Sarah (Widney) Linn, wife of Hugh Linn, think that in after years the daughter of Colonel Burd would become as the widow of Benjamin Wilds, the wife of her brother, James Widney to whose home they were going, and who was destined to lose, eighteen years later, the companion of his early married life.

Thus the days passed as they wended their way to the Susquehanna at Harris' Ferry (now Harrisburg) and down the Cumberland Valley to the southern entrance of Path Valley at Fort Loudon. There they were but a day's journey from the cabin of James Widney, who looked long and anxiously for their arrival. His location was well known to the settlers, and they pointed out the way to it. He had selected as his future home a point in the extreme northeastern end of the valley, and from the "clearing" nearby could look out upon the beautiful valley below for many miles. His cabin was in a gentle depression called locally a "draft," through which two small streams ran into the valley from the mountain side. The "draft" extended upward toward the mountain and was rich in sugar maple trees, highly valued at that time as the source of supply of maple syrup

and sugar, for other varieties of those articles could not then be procured in the backwoods.

The evening sun was setting behind the Tuscarora Mountain as Hugh Linn and his good wife reached the top of the hill within three hundred yards of James Widney's home. A few moments more and the two families were embracing each other for joy, congratulations on their safe arrival, mingling with thanks to the Father of all for a successful termination of their long and weary pilgrimage. Who can appreciate their feelings at such a time! We may believe the fatted calf was killed, more likely in this case a deer or brace of wild turkeys from the surrounding forest, and that days elapsed in talking of those left behind in Ireland. Who had died? Who had married? Who were born? were questions asked and answered, while a thousand matters of family and old neighborhood interest engaged their attention. They had, like Cortez, burned their ships behind them, they had crossed the Rubicon, they could not hope to go back, and knew that henceforth their destinies must be linked with the land of their adoption.

CHAPTER VI.

The Land of Their Adoption.

"There is a land of every land the pride,
Beloved of heaven o'er all the world beside;
Where brighter suns dispense serener light,
And milder moons imparadise the night.
O, thou shalt find howe'er thy footsteps roam,
That land thy country, and that spot thy home!"—Prentice.

BUT someone may ask what sort of locality is that to which our ancestors came, for few of their descendants have seen the place where their forefathers lived, or can ever expect to visit it. A glance at the map will show a series of mountain ranges extending from central Pennsylvania to southern Virginia known as the "Blue Mountains" on account of the beautiful delicate blue haze which envelops them at certain seasons of the year. Their course is due southwest and northeast, and they consist of ranges rising about 2,000 feet above the sea level and a thousand feet above the intermediate valleys, while they are as parallel to each other as though laid out by a surveyor's instrument.

Their symmetry is one of their remarkable and beautiful features. Instead of being formed of irregular mountain masses fissured in various directions and leading by successive steps from one plateau to another, still higher, thus permitting roadways to be built among them in various directions, each range is distinctly longitudinal, separate from the others, and rises sharply from the adjacent valleys. The ascent is as steep and uniform

as a house roof, so that in cross-section they resemble an inverted V.

Their summits are so sharp that one standing almost anywhere on them may without changing position look down into the very bottom of the valleys on either side. They are formed in some places of a single stratum of rock turned edgewise by some mighty convulsion of nature in the distant past, and making a precarious foothold even for the hunter.

These mountains consist largely of what geologists call Medina sandstone, a very ancient rock, vast masses of which are sometimes seen on the surface, and yet their sides are so covered with vegetation (rock-oak, chestnut, pine and other forest trees) that but few bare spots are seen. Their tops are so slightly serrated that, looked at from the valleys against the blue sky line, they seem almost as straight as an arrow.

The ranges are very steep and it is a laborious task for a mountaineer to cross them. For the same reason roadways can be built only at great expense and on what is known as the "switchback" system, zigzagging back and forth on the mountain sides at a heavy grade until they reach the summit, when they descend in the same manner to the valley on the opposite side. At intervals of ten or twenty miles abrupt transverse breaks occur in the continuity of the mountain chains extending quite down to the level of the valleys and called "Narrows." These serve as outlets for the streams which are found in abundance everywhere and for the entrance and exit of travel.

The valleys, like the mountain ranges, are clear-cut and well defined, not broken by unsightly elevations, and

are furnished with an abundance of fine timber. Many have an excellent fertile limestone soil and are also supplied with beautiful springs; some of them of sufficient capacity to furnish power for a mill. As the mountains preserve an almost uniform height and contour, each valley maintains an almost uniform width, though different valleys vary in width from a division of no appreciable size (simple clefts between the ranges) to several miles, and many of them, because of their beauty, may well be called veritable Vales of Cashmere.

It was to one of these valleys, known as "Path Valley," well watered and well wooded, to which Hugh Linn came in 1788, and if you would see it in its beauty, go any time between May and November and stand on what is known locally as "*The Knob*," a spur of the Tuscarora range of mountains, a mile northeast of the present village of Concord and a thousand feet above the Tuscarora Creek, a stream seen like a silver thread far below. The valley reminds one of a vast sunken garden. Stretching like a great checker-board, as far as the eye can reach is a succession of fields, some given to pasturage, some to crops of wheat, corn and other cereals, while nestling in nooks or perched on the hill sides are farm houses with their barns and other outbuildings, the smoke from their hundred chimneys curling toward the skies like incense from some mighty amphitheatre of religious worship, indicating the life and activity within.

The cultivated area extends upward on the mountain sides to points where the declivity is too steep for man or beast to work. Here the mountain forest begins and the smooth but steep and verdant enclosures marking the

arable land give way to the more diversified tints of forest trees.

The little village of Concord, a half mile long and bordered by the Tuscarora Creek, is seen at our feet, its tiny houses facing the main street into which converge two highways from the northeast and from which diverge two others on the southwest extending the entire length of the valley. Two modest belfries rise among the quiet houses of the villagers, one calling together the followers of John Wesley, into whose fold the Linns were gathered in his early ministry in the north of Ireland, and the other summoning from far and near the disciples of John Knox, who, true to their ancient traditions, sing only David's Psalms and pitch the notes with no more profane instrument than the time-honored tuning fork. Upon a hilltop near by and overlooking the village, is a little enclosure, called the "grave yard," the village cemetery with its upright marble slabs, the Mecca of many a son of Concord who from time to time returns from far-away lands to visit the scenes of his childhood and drop a tear on those little mounds which mark the last resting places of dear departed ones.

As the eye becomes accustomed to the distance, the great landscape bursts upon the vision more and more clearly like a view in Fairyland. No tongue can adequately describe its beauty, no pencil fitly portray its charm. It is like a vast painting, twenty miles in length and two in width, set in mountain frames, or with its alternating hill and dale, open glade and forest expanse, seems like a collection of jewels encased in a mighty casket. From early spring until autumn sere, its wealth

of emerald green reaches from creek to mountain crest, while in October the mountains are a mass of golden flame, and the valley is dotted with wooded patches rich in a thousand gorgeous hues, and arched by a sky which rivals that of Italy in cerulean tints. Pink and red and scarlet—brown and saffron and yellow—revel in all their native luxuriance, interspersed by the light and deep shades of many varieties of mountain evergreens, which, as if in envy of their more gorgeously attired sisters, court the favor of the gentle zephyr by lading the atmosphere with fragrant terebinthine odors and exhilarating health-giving perfumes.

It is one of the places where nature surpasses her ever-beautiful handiwork and points us with no uncertain finger up to nature's God. Let it not be supposed that the beauties of Path Valley are willingly or wittingly exaggerated because of the charm of early association. The White Mountains, the Alleghenies, the Continental Divide, the Sierras of California, the world-famed Yosemite, the glacier-covered Alps of Switzerland and the Tyrol, each and all have their fascination for the human soul which is open to behold the sublime, the awe inspiring, the magnificent, the rugged grandeur, the picturesque beauty of nature in her noblest forms, and one should not abate one tittle from the praise bestowed on them by the traveler; but for bucolic simplicity, rustic beauty, delicacy of outline, simple picturesqueness and perfection of detail, Path Valley as seen from the point named is not surpassed by anything we have seen.

The quality of the masterpieces of the great artists is not measured by their size nor by a wealth of coloring no

matter how harmonious, nor by violent contrasts, but by a subtle indefinable charm which pervades the whole, an ensemble which defies description but fills the soul with a sense of harmony and perfection until the beholder, overcome by their beauty, stands in silence and reverence before them. And if this can be said of paintings, the work of human hands, with how much greater force must it be said of the works of Deity. But the observer must have in his soul a true conception of the beautiful or it cannot be realized. The mirror which is not well quicksilvered will give no true reflection, and the bell which has not in it the proper components of metal will give no music.

The highest point in the valley, (and the ascent from either end is scarcely noticeable), is four miles from the Knob, and this is worthy of note because it is the watershed between the Potomac, fifty miles south, and the "Blue Juniata," thirty miles to the northwest. Two streams there find their sources, one called the West Conococheague, and the other the Tuscarora, both Indian names, the latter that of a once famous tribe of Indians who have here as elsewhere bequeathed to us forever their names in mountain, stream and valley. Logan, the celebrated Mingo chief, once lived almost within view of the summit of the Knob.

The valley was called "Path Valley," tradition says, because an Indian trail, called the "Tuscarora Path," extended through it, connecting the Potomac and Juniata rivers. The race of the red man is run, but so long as the mountains here stand and the streams flow, he will be remembered by the names he gave them. As children we heard with rapt attention the stories of their unequal

contest with the white man and pitied while we feared them. The names of such places in the adjoining mountains as Fort Littleton, Fort Loudon, Burnt Cabins, and Bloody Run indicate the terrors of the Indian wars.

There are but two entrances into Path Valley from the outside world without crossing the mountains, one from the north through a narrow defile called "The Narrows," a break in the Tuscarora Mountain chain so narrow that there is scarcely room for a wagon-road beside the Tuscarora creek which passes out at this point. The mountains on each side of this pass are so precipitous that few persons ever dare to scale them. The valley is entered from the south by a wider pass through which flows the West Conococheague on its way to the Potomac. Between these two passes, a distance of twenty miles, there is no break in the mountain chains enclosing the valley. Railroads have penetrated the country north and south to each entrance, but the smoke and grime of locomotive engines have not yet defiled its pure atmosphere while they scream and bluster outside as though enraged at the ban put upon them by nature.

Such was the valley to which James Widney came in 1784 to be followed four years later by his brother-in-law Hugh Linn, and which has drawn to it from the earliest days when it was known to civilized man, a race of almost pure Scotch Irish blood. The bare recital of their names is a warrant for their ancestry. Among them are Wallace, Campbell, Loughridge, Maclay, Erwin, Murray, McKenzie, McLaughlin, McKim, McElhenny, McMullin, Crawford, Maxwell, Robertson, McClure, Ferguson, in and about Concord, while in the valley below are many more such names characteristic of their origin.

CHAPTER VII.

Pioneer Life.

"And this our life exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."—Shakespeare.

THE domestic life and customs of our pioneer ancestors deserve some notice, if we, and especially the younger members of our families, would properly appreciate their struggles and hardships. They were heroes in the highest sense of the word, and their deeds of valor and suffering deserve no slight meed of praise. Men and women who left homes of comfort and often of luxury along the Atlantic seaboard or on foreign shores and penetrated the wilds of the Blue Mountains and the Alleghenies in the 18th century, or the valleys of the Ohio and Mississippi rivers in the early part of the last century, placed their posterity and our country at large under an obligation which we cannot repay. It was they more than any one else who laid securely the foundations of our great republic. They opened up highways through the forests, explored the rivers and lakes, crossed the trackless prairies and made known to the world behind them the immense riches of our country.

Let us first glance at the home of the pioneer, the centre of domestic life, the scene of family activity from which have sprung many of the greatest minds of our country. It was in nearly all cases a simple cabin about twenty feet square and one story high. There were three classes of cabins, the first built of round logs and known

simply as the "log cabin." The second class consisted of cabins built of logs chipped on two sides, the chipped sides being laid together, and known as the "chipped log cabin," while the third class consisted of logs hewn square, and called the "hewn log cabin." In the simple log cabin built only of round logs, great spaces were necessarily left between the logs which were filled in with small pieces of wood known as "chinking" and plastered over with clay to keep out the rain and cold. Nearly all cabins in the backwoods and early settlements were of this kind.

The typical log cabin consisted of three rooms. One with its big outside chimney was a combined kitchen, dining and living room, having one door leading outside and a small window opposite the door. This room occupied one-half the floor space, being about ten by twenty feet in size. A partition separated it from two sleeping rooms which occupied the other half of the floor space. The sleeping rooms had no exit except into the kitchen, but each had a small window about eighteen inches square closed by a solid shutter in the absence of glass. One bed room was occupied by the parents and by the small children who slept in a "trundle" bed, which, when not in use was trundled under the high and larger bed of the parents. The other bedroom was given to the girls of the family and to the occasional guest. The boys slept in the loft to which they climbed by a ladder or by means of pegs driven into the logs one above the other.

The floor was made of split logs called "puncheons" laid with the flat side up, while thinner pieces were used for partitions and roof, unless the settler was fortunate

enough to be within reach of a primitive saw mill where planks or rough boards could be procured.

The door had a wooden latch on the inside to which a leather thong or cord was attached and passed through a hole in the door to the outside. This thong was drawn in at night, especially in case of danger, as there was no lock. The latch string left out (particularly at night) indicated good will toward the comer, and hence the expression still sometimes used in the invitation of friends, "The latch string is always out." A story is told of a very pious backwoodsman who purposely left his latch string out at night when a band of warlike Indians was threatening the settlements. Commending himself and family to God's protection he retired as usual. Not long after, footsteps and whisperings were heard outside the cabin, the latch was lifted, the door opened and several Indians stealthily entered. One, evidently a leader or chief, said to his companions, "We must go away, these are good people and our friends or the latch string would not be out." They went out, quietly closing the door behind them, but the smoking ruins of other cabins in the same neighborhood the next morning, proved the hatred of the midnight visitors for their white enemies.

The cabin fire place was six or even eight feet wide and three or four feet deep, and laid with flag stones when they could be had. In this was the back-log, a foot or more in diameter, the chief purpose of it being to retain the fire, while smaller pieces of wood placed in front of it served for heating the room and for cooking, as stoves were not then known.

The cabin door always stood open, except at night and

in cold weather, in order to furnish light, as the small window was often insufficient for that purpose and without glass, which in those days was a rare and expensive article.

Matches are now found in every dwelling, however humble. At the time we speak of they had not been invented. By the big fire place, in a crevice between the stones, always left for that purpose, was a "tinder box" containing flint, a piece of steel and some punk or tow. By striking the steel on the flint sparks were produced, and these, being caught on the punk or tow, gave a smoldering fire which by dint of blowing was enlarged and then brought in contact with scrapings or fine shavings of wood until a blaze was started.

The fire in the back-log mentioned above was kept alive day and night, so as to obviate the necessity of so much labor as was involved in making a fresh one daily. Light was obtained at night for reading or sewing from the blazing pine knots kept at hand for that purpose. As the pioneer had few books and often little time for reading, except in winter, the absence of a good light was not so much felt. Later the tallow candle or so-called "tallow dip," made without molds by dipping candle wick many times into melted tallow and allowing the adhering tallow to solidify, was used, but that was a luxury, and school boys all read of Abraham Lincoln studying, while a boy and young man, by the light from the fire place.

So soon as the cabin was completed came the task of preparing the ground for a crop of potatoes, Indian corn and possibly some rye, which constituted the first cereals.

Agriculture was followed in the most primitive manner, because of the lack of the implements found only in more thickly populated districts. The ground was turned over or rather scratched by means of a "bull-tongue" plow to a depth of two or three inches. Later a plow was used with a wooden mold-board, the cast iron mold-board not yet being made. Corn was planted by means of a sharpened stick called a "dibble," rye and flaxseed were sown "broadcast," that is, by hand, and the branches of a dead tree, preferably a thorn tree, were dragged over the ground in place of a harrow to cover the seed.

Corn was parched to make it dry and brittle, and then ground or crushed on a stone having a depression in it, by means of another stone, pestle shaped. This was a slow and laborious process, and grain was sometimes carried on the shoulder for miles to a primitive mill which would now be a curiosity. The grist mill was sometimes not more than ten feet square, and consisted of two rooms not always enclosed but covered by a slab roof, the upper room containing the one pair of stones for grinding, and the lower room the meal chest. Outside was the water wheel, sometimes propelled by a stream of water coming through a long hollow log laid at an angle on the side of the ravine in which the mill was situated. Corn meal mixed with water to which a little salt had been added was molded into cakes, then covered with hot ashes and coals in the fireplace until baked, and formed a staple article of food.

A crop of flax was also raised as soon as possible, from which the family clothing was to be made. In and about the little village of Concord may yet be seen stowed away

in old garrets machinery for preparing flax for the loom. When the bark or sheath of the stalk had become brittle by being exposed to dampness it was hackled, that is, drawn through the long-pointed teeth of an instrument to separate the fibre from the sheath. The fibre or tow was then mounted on a distaff, and by means of the spinning wheel made into a coarse thread fit to be woven into a fabric for clothing and other purposes.

As time passed a few sheep were procured and their wool converted by a similar process into wearing apparel for cold weather. Geese, ducks and chickens were also added to the family outfit and their down and feathers utilized for bedding, while their eggs were invaluable for food. The pelts of sheep and wild animals, bears, deer, foxes and other game, were always carefully tanned and constituted a great addition to the stores of the pioneer for the winter.

Post office facilities did not exist for the pioneer. At the time of which we write, 1789, the nearest postoffice to the Linns was Carlisle, thirty miles away, and reached only by trails over two mountains. The mail service of the United States was yet in its infancy even in thickly populated districts. President Washington appointed Samuel Osgood the first Postmaster-General in 1789. In that year there were only seventy-five postoffices in the United States. Letter postage was six cents for thirty miles, increasing according to the distance to twenty-five cents for 450 miles or more.

An inquiry made of the Post Office Department at Washington shows that the post office at Concord was not

established until well on in the last century. A letter from the Postmaster-General reads as follows:

"In reply to your inquiry I have to say that the post office at Concord, Franklin county, Pa., was established January 16th, 1811, and that Edward W. Doyle was first P. M., and James Wilson the second."

The mail service established at that time was once in two weeks between Fannettsburg and Mifflintown, and this was twenty-three years after the settlement of the Linns. The pioneer's letter was given to some one to mail, who might be going in the direction of the distant post office, and sometimes passed through two or three hands in as many weeks before reaching the office, unless some one was fortunately discovered who was making the entire journey. Envelopes, ruled paper and postage stamps were not then in use and the paper must be so written on that in folding it and attaching the seal, the writing would not be seen.

The newspaper of that day was a very small affair, generally about fifteen by twenty inches in size and consisting of two leaves. It was published once a week, sometimes once a month, and the news it contained was very meagre and often very stale as all means of communication were slow and uncertain. It rarely found its way into the backwoods on account of the lack of mail facilities, and when by chance a copy reached the remote districts it was cherished as a treasure and passed from neighbor to neighbor with jealous care. All were printed on hand presses, and as much time was necessary to strike off a hundred copies as is now necessary to print a hundred thousand.

No school existed for the pioneer, and it was only when a settlement was formed that some one was hired by private subscription to give children instruction in the "Three Rs," Reading, Writing and Arithmetic. This was done generally only during the three winter months, as the presence and assistance of children was demanded by the multifarious duties of home life during the rest of the year. The public school system was not introduced in Pennsylvania until 1834, long after pioneer days.

There were no churches nor Sunday-schools, and even that almost ubiquitous individual, the "circuit rider," as he was called in the latter part of the eighteenth century, was rarely seen as he plodded his way on horseback through the almost trackless forests, his wardrobe occupying one end of the saddle bags and his library, (a Bible and hymn book with some tracts) the other end. He was easily satisfied with earthly goods, willing to sleep on a cabin floor, to eat the coarsest fare, to face storm and tempest, to ford streams at the risk of life, that he might preach the "Living Word" in season and out of season, whenever and wherever he could find a few people willing to listen to his message. But they were often sowing seed which was to grow and bring forth fruit, thirty, sixty and a hundred fold.

The first roads were trails through the forest, often blazed in such a way as to indicate the place to which they led. As already seen, Path Valley was threaded by the "Tuscarora Trail." Locomotion was on foot or horseback, and the individual pioneer was compelled to widen his trail as time went by, to fit it for any kind of vehicle to communicate with a settlement. In winter

when the snows were heavy he was sometimes a prisoner in his cabin for weeks. His needs, however, were few in his simple life and he learned to get along without much outside assistance.

The one article which he was compelled to get aside from ammunition for his gun was salt, and he made long journeys to a settlement to buy or barter for it. Money was a rare article, but he could always barter the pelts of wild animals to the traders for such necessities. Sugar he made in the forest from the sap of the sugar maple tree into which holes were bored in the early spring when the sap was "running." By inserting a piece of elder about a foot long, from which the pith had been removed, the sap of the sugar maple was collected in a trough made by scooping out a piece of log. It was then boiled in a large kettle until a syrup was obtained which could not be surpassed as a relish for cornbread. Longer boiling reduced the syrup to a sugar by further evaporation of the water in it.

An axe, a saw and an augur generally constituted the pioneer's outfit of tools. He made wooden hayforks and "split brooms" as well as his furniture, put oiled paper in his windows, in lieu of glass, to keep out the cold and rain, and in a hundred ways necessity was found to be the mother of invention.

When sickness came to him or his family he was sore distressed for he had no doctor to consult, pain must be endured and death faced as bravely as possible. Then he turned to such remedies as nature offered and experience dictated. Herb and shrub and bark of tree were placed under tribute, as well as water, cold and hot, a

remedy too much neglected even now. The attics of some of the cabins became in course of time veritable apothecary shops and contained a host of remedies which in efficacy would vie with the preparations now in use. Among them suspended from the rafters or stored away in nooks and corners could be found the seed of flax, mustard, pumpkin and watermelon; the bark of wild cherry, slippery elm, willow and dogwood; the root of elecampane, blackberry, mayapple, sassafras and Virginia snake root, as well as peppermint, pennyroyal, thyme, sage, tansy, teaberry, hoarhound, hops, calamus, juniper berries, boneset, garlic, ergot, turpentine and many other things of less importance.

When the angel of death brooded over his lonely cabin his cup of bitterness was full. His own hands must prepare the loved one for burial, must make that which could scarce be called a coffin, must dig in the wild woods a grave, and transport thither the corpse for lonely burial, accompanied perhaps by the remaining members of his family only. Such occasions, however, nearly always summoned some one to his assistance, for one pioneer would travel miles through the forest in darkness or tempest to help another in such an hour of need. "A touch of misery makes the whole world kin." They stood shoulder to shoulder in repelling danger and misfortune, and though the culture and refinement of settled communities might have been lacking, there was an honest, simple-hearted, whole-souled hospitality which marked every household and crowned every hearthstone.

CHAPTER VIII.

Sports and Recreations of Pioneer Life.

"Far from the madding crowd's ignoble strife,
Their sober wishes never learned to stray;
Along the cool, sequestered vale of life
They kept the noiseless tenor of their way."—Gray.

SECLUDED as was the life of our forefathers, we must not suppose that existence was devoid of pleasure. Aside from that companionship obtained in the visitation of each other's homes, where, in the absence of the newspaper, social, religious and political discussion prevailed, there were frequent opportunities for indulging in the spice of life. The presence of a theatre, concert troupe or circus, is not the only means of entertainment for a people, nor by any means the most desirable.

Hunting and fishing were perennial sports (if sports they might be called), for much dependence was placed upon the products of the chase in furnishing the larder. Of small game there was an abundance everywhere. Squirrels, rabbits, quail, grouse (pheasants) and wild turkeys had not yet learned to fear their arch enemy, man, and were easily taken by means of guns and snares.

For trapping wild turkeys a covered pen of poles or light logs was built and a depression in the earth at one side made large enough for a turkey to pass in. Corn was scattered over the ground nearby and leading up to the depression and into the pen in which a liberal supply was also placed. Following the line of corn the turkeys would pass through the opening into the pen, but once

inside were too stupid to return the same way, always looking up for an exit. Snaring and trapping rabbits was the especial sport of the boys. Squirrels were always fat in the autumn and they, with pheasants and turkeys, fell an easy prey to the rifle of the keen-eyed hunter.

Bears and deer were the great prizes of the hunter in the eighteenth and early part of the last century, and the born hunter was always ready to drop everything for an exciting chase. He kept for this purpose a brace or more of hounds. So soon as it became known that a bear was in the neighboring mountains, the trail was located with the assistance of the dogs, and though by this time Bruin might be miles away, hunter and dogs started in a mad race over and among rocks, through thickets, up and over the mountains in hot pursuit. Dog as well as hunter seemed to know the value of the prey.

No narrow-chested, weak-kneed disciple of Nimrod need venture on such a chase. It required an iron constitution and the endurance of an Indian to travel all day long at break-neck speed, perhaps without food or drink, to overtake the quarry, and if night came on before doing so, it must be spent, perchance, lying on the mountain awaiting another day which might be equally taxing on human strength. And what a scene of rejoicing when success crowned the labor and perseverance of the hunters. The dogs were wild with excitement and delight, and as the big game was carried down the precipitous side of the mountain to some point where a horse could be procured to transport it home, men and boys from the surrounding country congregated, all envious of the prowess which had been so well rewarded. What a fine

bear skin as a trophy and for future sale or use! What superb steaks for the coming winter, when other meat might be scarce! Old and young alike looked on the bold and successful hunter with a feeling akin to reverence.

Bear hunting was always attended with more or less danger, for a wounded bear will turn upon and attack the hunter, and unless the dogs are fearless in such case he may be killed. John Linn, while pursuing a bear made an effort to head him off and thus got between the bear and the dogs. At a distance of twenty yards he shot the bear but not in a vital spot. The enraged beast rushed viciously upon him, giving him only time to pick up a stone with which he struck him on the head. He succeeded in keeping clear of the animal's powerful paws, a single blow of which is sufficient to kill a man or dog, but in doing so the brute bit his left arm badly. Fortunately the dogs coming up saved him while another hunter killed the shaggy beast.

The fleet and wily deer was hunted in a different way, and the sport, though less exciting, was full of interest. Men were stationed at points where it was known deer were in the habit of passing, while others started the game perhaps at some far distant point, and if it chanced to come near to the secreted hunters could be shot. Springs in some localities impregnated with salt and called "deer licks," were favorite resorts for the graceful animal, and hunters concealing themselves in the bushes to the leeward of such places were able to shoot them unawares. Hugh Linn 2d told of an exciting adventure a hunter once had at such a place. He had wounded a buck which

he started to pursue when the animal turned suddenly, determined to impale him on its massive antlers. The hunter ran behind a large tree and was followed round and round the tree by the buck which kept him in terror for several hours as he did not have time to load his old-fashioned, muzzle-loading flint-lock rifle. Finally the buck, which had been badly stunned more than hurt, seemed disgusted by the chase and turning away into the forest escaped.

The "Shooting Match" was an occasion of special interest to the frontiersman. Men, who depended for their subsistence largely on wild game, were likely to be "dead shots" with a rifle. The favorite gun of those days was not made for beauty, but for utility. It had a long and heavy barrel and was a muzzle loader, carrying a bullet about the size of a small cherry. The owner bought his lead in bulk at the nearest settlement and made his own bullets. These he carried in a leather or buckskin pouch made for the purpose, or sometimes in his pocket. On the day appointed for the shooting match, men came long distances, each bringing his pet gun, resolved if possible to carry away one of the much-coveted prizes, these consisting perhaps of a powder horn mounted with silver, a hunting belt, a turkey or some other more or less valuable article.

There were always a few among the many competitors in whom popular interest centered because of their well-known ability as hunters and marksmen. Skill in shooting depended on practice, a good eye, a steady arm, and a fine mental equilibrium which was not easily disturbed by any excitement. When the time for shooting

arrived the ground was paced off a distance of a hundred and fifty or two hundred yards, lots were cast for the order in which each should shoot, the prize announced, an umpire with an assistant stationed where the target could be readily observed, and as each bullet left its mark a wooden peg was inserted in the hole.

After all had shot, a second and then a third trial was afforded. All did not shoot for every prize, for the more valuable the prize the further removed was the target, and those who were not "crack shots" were contented with the shorter range, while the expert marksman scorned to take advantage of one who acknowledged himself inferior in marksmanship.

But there was time for other sports between the trials for skill in shooting. There were foot races, jumping, wrestling and other minor sports among the crowd who had come as spectators. Thus the day quickly passed and all returned home to relate to wives, children and neighbors the results of the day's sport.

Fishing with nets and spearing fish, popularly called "gigging," were less exciting but very enjoyable pastimes, while helping also to replenish the larder. The fish-gig consisted of several barbed iron prongs securely fastened to a handle five or six feet long. A half-dozen men would combine for the sport and first procure from the mountains yellow pine, rich in turpentine. This was split in pieces two or three feet long and about an inch in thickness. The pieces were then tied together in bundles or fagots, four or five feet in length. A dark night when the water in the streams was clear was chosen for the expedition. Two or three of the party were selected to carry

the lighted fagots and as many more took the gigs, while a couple were delegated to carry the fish.

Proceeding against the current all moved abreast, the strong light from the yellow pine fagots illuminating clearly every object in the stream. Fish attracted by the light would lie still on the bottom and were readily spear-ed. In the early part of the last century, when they were plentiful, there being no dams to prevent their ascending the streams, a half-barrel could be secured in an evening. Black fish, catfish, suckers and eels were the varieties usually caught. In order to facilitate an amicable division of the spoils at the close of the sport, they were placed in as many piles on the ground as there were fishermen and lots cast for them.

Musters were held at times appointed by the authorities for military exercises, and all able-bodied men were required to attend. It is needless to say that, interested as all patriotic citizens were to fit themselves for military duties, their attention was often diverted by exercises not on the program for the day. Those were the days when small distilleries were found at frequent intervals throughout the mountain districts, and no settlement was supposed to be complete unless it had one. As might be supposed, under such circumstances some men indulged too freely in "fire water" and then became belligerent; result—bloody noses and bruised faces, necessitating the interference of cooler heads to quell the disturbance.

The Fourth of July was an occasion of great importance in the settlements, in later days, to old and young. Many of the sires of the Revolution were still living,

and every child heard recited stories of Paul Revere, Mollie Pitcher, Mad Anthony Wayne, Paul Jones, Yorktown, Valley Forge, and other people and places made immortal in the dark and gloomy days when liberty was more highly prized than life itself.

The people met by common consent to celebrate the natal day of independence. A spacious platform was erected in some convenient locality in the woods, gaily decorated with evergreens, and, thither from church or school house, a procession of men, women and children wended its way to the inspiring music of fife and drum, while the mountains and valleys echoed and re-echoed the strains of "Yankee Doodle," which found a companion piece after the War of 1812 in the "Star Spangled Banner." The Declaration of Independence was then read to the people as they sat on the moss-covered ground or on seats extemporized for the occasion, addresses were delivered by prominent citizens, recitations were given by school children, interspersed with singing, and the exercises closed with a generous collation of pie, cake, butter and rolls, gingerbread, etc., all washed down by pure spring water, or the old-fashioned home-made "small beer" of "ye olden times," which never muddled any one's brains.

In the early spring, when the sap in the sugar maple trees began to flow, they were busy making maple syrup and maple sugar, which formed important articles of diet during the whole year. (We have already described the method of collecting the sap and making syrup and sugar in Chapter VII.) During the summer the young people were sent out to gather wild berries

and fruits, which were made into jams or jellies, or dried for winter use. Blackberries, raspberries and strawberries grew wild in abundance, and on the mountains whortleberries, popularly called "huckleberries," could be had for the picking. Famous pies were made of all these berries so long as the season lasted.

When the autumn frosts came, hickory nuts (shell-barks), walnuts and chestnuts were gathered by the bushel and stored in attics and garrets for consumption in the long winter evenings, when they were cracked on the great hearthstones or roasted in the coals, then eaten and digested by stomachs to which indigestion, pain and colic were total strangers. In later days, when the settlement stores received nuts as barter for goods, they were often carried thither and given in exchange for writing paper, school books and ink. Economy, however, forced many boys and girls to manufacture their own ink, which was done by expressing the juice of the poke berry.

An event of special interest and importance to the young men and women, was apple-butter making, for then new acquaintances were made and old friendships increased, while mirth and jollity reigned supreme as ever did Bacchus at Grecian carnival. Picture to yourself a dozen young people of both sexes, congenial spirits, invited to such an evening entertainment. The autumn frosts have come, the golden harvest of fruit has been gathered, the verbal invitations sent out for an evening of combined work and pleasure, and the big copper kettle, filled with luscious, appetizing cider, hangs over a blazing fire on the hearth, or in a cozy nook

outside the cabin, with no roof but the fretted vault of heaven, from which the stars look down in unclouded beauty.

Baskets of apples are in every corner of the big kitchen, which is lighted by the blazing pine knots on the hearth; the bashful lads and timid lassies come dropping in, greet each other in rustic style, doff their wraps, and are ready for work. Notice how they pair off, as if governed by instinct in the choice of mates, a pair to each basket, and then the work and the fun of the evening begin. The hearty, care-free laugh rings out merrily; the animated jest, the spirited repartee, the flashing eye, the arching brow and flushed cheek reveal the extent and depth of the wounds which Cupid's unseen darts are inflicting. The pared and cut apples are then added to the boiling cider, turns are taken at "stirring," sport and frolic indulged in by the now idle members of the group, and the hours fly quickly by until the butter is "done." Then the girls are escorted to their homes by the young men, all eager for a repetition of the night's entertainment at some other neighbor's house.

The nuts and fruits all gathered, the apple-butter made, the butchering done and the meat for winter "cured" by packing down or smoking over a smoldering fire, the extra duties of life with the settler, so far as they pertained to provision for the long winter, were at an end, and the young folks were free to indulge in the outdoor sports of winter. Skating, coasting, sleighing, fishing through holes cut in the ice, or "stunning" fish by striking the ice over them with a pole axe and then cutting through for them, snaring or trapping wild animals, all

constituted means of enjoyment. For those who had a taste for reading, the long winter evenings afforded abundant opportunity. One of the boys or girls would read aloud while the rest of the family were engaged in sewing, knitting, hackling flax, shelling corn by hand, or such other domestic duties as might be required. Thus turns were taken at reading and working and useful lessons learned in both.

Thanks to the then limited output of books and papers, only those of real value were to be had. The art of printing was one of the greatest boons which ever came to humanity, but the ease and cheapness with which books are thrown from the press today has resulted in such a mass of illy prepared and worthless material being placed before us, that time is worse than wasted in reading it. Better twenty well selected books than a thousand taken up promiscuously.

The shelf of the intelligent pioneer and early settler (for library he did not have) often contained, besides the Bible, such books as Bunyan's *Pilgrim's Progress*, Aesop's *Fables*, Plutarch's *Lives*, *Essays* of Bacon and Addison, Milton's *Paradise Lost*, Cook's *Voyages*, Robinson Crusoe, Rollin's *Ancient History*, Fox's *Book of Martyrs*, and not infrequently a copy of Shakespeare or Locke's *Essay on the Human Understanding*, with some work on Arithmetic, Geometry and Surveying bound in one volume. This was the sort of intellectual diet which did not enervate the mind, and such books were read and re-read until they became a part of the individual and served him in good stead in every walk of life.

The "Husking Bee" was an incident of autumn, and generally held on moonlight nights. Neighbors met by appointment in the cornfield of one of their number and a dozen pairs of ready hands quickly stripped the crop of ripened corn from the yellow husk, after which all gathered at the house or cabin of the beneficiary to partake of a generous repast, served by his good wife and the neighboring women.

When the logs and timbers were ready for a new cabin or house, a "Raising Bee" or "Frolic" was called, and many hands made light work of what would have been otherwise an insuperable task to the lone settler, each man vying with his fellows in feats of strength in lifting heavy logs into position.

In later days, when private schools were established in the settlements, for three or four months of the winter season, the "Spelling Bee" afforded an opportunity for the youth of both sexes to meet each other in friendly rivalry for a display of skill in spelling. Boys and girls, young men and women from neighboring settlements met at the school-house appointed for the contest, often going miles on foot or in sleds cushioned with hay and straw, the members of each school anxious to head the list of the best spellers in the country. "Early candle light" was the time set by churches and other assemblies for their evening meetings in primitive days. The teacher of the school at which the "Spelling Bee" was held selected two persons to choose "sides," lots were cast for the first choice, and then the best spellers, in so far as they were known, were selected and took their places, until all were chosen. The words given by the teacher were

spelled alternately by each side, all the contestants standing, and every one missing a word sat down, while the one who did not misspell any word was given the credit of being the best speller, a most worthy and enviable distinction.

“Quilting Bees” gave our great-grandmothers much employment and afforded an excellent opportunity for receiving and imparting neighborhood and general information. The newspaper, as we have seen, was a rarity, and in the absence of news from the great world beyond the mountains and the sea, time was found for the discussion of local events. Tongues, it may be admitted, sometimes vied with needles in rapidity of movement, and, unlike the latter, sometimes grew sharper by much use; but gentleness, charity and love were more predominant characteristics among them than among many who today occupy gilded drawing-rooms and wear scented vestments.

CHAPTER IX.

Another Hearthstone Laid and Another Altar Erected.

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad;
Princes and lords are but the breath of Kings,
An honest man's the noblest work of God."—Burns.

HUGH LINN doubtless enjoyed the first days of the family reunion mentioned in Chapter V, but his was a temperament that could not long brook idleness, and soon we find him spying out this new land of milk and honey. Stretching away to the northeast of James Widney's location, like the finger of a glove, was an extension of Path Valley of small dimensions, now known by the uneuphemistic name of Horse Valley. It had great natural beauty, was well watered, and contained a remarkably fine growth of timber.

Thither he wended his way, and following an old trail, another Indian path through the heart of the valley, he rested by a beautiful, never-failing spring, still flowing with perennial life, which was gushing out of the southern slope of the Tuscarora Mountain, and determined to make that spot his future home. There he would be protected from the keen north winds of winter, while the sun would give him its full measure of light and heat all day long.

Soon his axe was heard felling trees for the double purpose of making a clearing for planting crops and

furnishing logs for a cabin, which would be the temporary home until one more commodious could be built. It was in this cabin (such a one as is described in Chapter VII) that we find the Linns in the autumn of 1789. Twelve months had gone by since they had settled in the New World, and they were now accustomed to their strange surroundings.

Their children were growing rapidly. In the midst of this wild country they were developing a spirit of self-reliance and independence which was of the greatest value to them ever after. Young as they were, they were being trained to habits of industry and economy, and to a spirit of enterprise. They were learning to grapple with the stern realities of practical life. Fortunately for them, their parents were imbued with principles of sterling worth. Life had in it something for them more than the philosophy of Epicurus, "Let us eat and drink, for tomorrow we die." It was not for them a "fleeting show for man's illusion given." With Long-fellow they believed

"Life is real, life is earnest,
And the grave is not its goal;
'Dust thou art, to dust returnest'
Was not spoken of the soul.

"Not enjoyment and not sorrow,
Is our destined end and way;
But to live that each tomorrow
Find us farther than today."

Let us as kinsmen accept the liberty always accorded friend and traveler in pioneer days, and look within the

privacy of that domestic circle. It is in the year just mentioned. The little harvest of the first season has been gathered, the autumn evenings are lengthening rapidly, darkness is already brooding over the narrow valley, the long and arduous day's work is done. A bright and cheerful fire blazes on the spacious hearth, casting a ruddy glow on the simply furnished but neat and tidy apartment called the kitchen. A simple evening meal has been prepared, and father, mother and children (John, Mary and Hugh) sit down to partake of it with keen and wholesome appetite. A momentary silence takes the place of the hum of voices and the playful laughter of little ones. Every head is reverently bowed, and the deep, strong voice of him who in the old Anglo-Saxon language is known as the "houseband" (husband) is lifted in thankfulness to the Giver of all good for the sustenance which, like the manna of Israel's children, comes to them day by day.

Then while enjoying their simple fare, more than crowned heads do the viands of palaces, the experiences of the day are recited, "absent friends are brought to mind," and restful converse indulged in, blended with an occasional gentle admonition to the children, whose exuberant spirits the daylight hours have failed to subdue. But notice—when hunger has been sated and the evening meal is ended, there is no haste to get away; even the babe in arms, little Sarah, seems to recognize a coming calm. The master of the house reaches upward to the simple shelf made between the joists of the unceiled room, and takes down a book, the "Book of Books," which is to them an inspiration by day and by

night, in sickness and in health, in prosperity and in adversity. Slowly and reverently he opens its lids, and turning its well-worn leaves as if looking for some favorite selection, says, "Let us read a portion of God's Word, the One Hundred and Third Psalm," and we hear among other passages the following:

"Bless the Lord, O my soul, and all that is within me, bless His holy name. . . . Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's. The Lord is merciful and gracious, slow to anger and of great mercy. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. Like as a father pitieth his children so the Lord pitieth them that fear Him. For He knoweth our frame, He remembereth that we are dust. . . . But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children. . . . Bless the Lord all His works, in all places of His dominion, bless the Lord, O my soul."

The Book is then as reverently closed as it had been opened, and all, in a silence unbroken save by the voice of husband and father, kneel in prayer before the King of kings. The goodness and power of Deity are acknowledged, the unworthiness of the suppliants confessed, the blessings of the day recounted, the favor of heaven invoked upon all, and especially upon the "lambs of the fold," and the petition closes by commending all to God's care for the night. The remaining moments of the evening quickly pass in preparation for sleep. The

little ones, disrobed, kneel together about the mother's lap, and slowly repeat in unison :

“Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.”

They are then carefully tucked in the trundle bed and a good-night kiss from mother closes the wearied eyelids in the dreamless sleep of childhood, while she whispers :

“The bairnies cuddle doon at nicht
Wi' mirth that's dear to me;
But soon the big warl's cark and care
Will quaten doon their glee.
Yet come what may to ilka ane,
May he what rules aboon,
Aye whisper though their pows be bauld,
O, bairnies, cuddle doon.”

The Linns who read this will recognize in it no imaginary picture, no false coloring, no attempt to overstate the truth. As given it depicts a scene which was enacted day after day in and about Concord, and the site of their settlement in America, for more than a century, until the last of the name was called away from the old village by death. Who that has been brought up under such influences can ever lose the spirit of reverence for Deity? Its remembrance follows him as a pillar of cloud by day and a pillar of fire by night, a protecting aegis by sea and by land, in calm and in storm, in sickness and in health, and enables him to say, “Yea, though I walk

through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

The descendants of the man who thus worshipped God, scattered as they are all over our land, carry with them (unconsciously though it be) an emanation of that spirit which in the olden time met God face to face in that lonely cabin, and spake to Him as a man speaketh to his friend. Such an influence is not lost. Every heart has in it a chord which vibrates responsive to virtuous thought and noble act, and though it may seem dead to human perception, will awaken under the influence of holy memories. The dissolute sailor who paces the deck of his ship in the midnight watch, thinks as never before of the pious example and fervent prayer of his long-departed mother, and, looking up, calls the stars to witness that he will henceforth lead a better life. We cannot measure the mystic influences which go out from the fireside when pure and ennobling. As gravity binds us inexorably to the most distant stars by virtue of some strange and incomprehensible power, so are our lives governed by forces which we cannot measure, and which we cannot ignore if we would.

CHAPTER X.

The Religion of the Linns.

"Life's more than breath and the quick round of blood;
'Tis a great spirit and a busy heart.
We live in deeds not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best."—Anonymous.

THE descendants of the Linns will be interested to know, next to their ancestry, something of the religion of their forefathers. We have already referred to the reverence of the Celts for a Supreme Being, and it can be truly said that the Linns have ever been deeply imbued with the feeling of reverence. Reverence was the keynote of their religion; reverence for Deity, reverence for religious worship, whether held in vaulted cathedral, gilded pagoda, minaretted mosque, domed synagogue, humble "meeting house," or under swaying forest tree; reverence for constituted authority in Church or State, when it represented the gentle, loving precepts of the meek and lowly Saviour; reverence for age, for superiors, for purity, for truth.

In common with the Scottish people at large, they were originally Protestants of Calvinistic tenets, faithful followers of the teachings of John Knox. The branch of the Linn family represented by us is Methodist, and hence the very pertinent inquiry, why this change in religious creed? The answer is a threefold one. First, in their temporary island home, Ireland, they were thrown into the society of the Widneys (as we have seen in

Chapter IV), who, coming from Holland, were disciples of Arminius,—Holland in the sixteenth century being the chief centre of the opponents of Calvinism as taught in Switzerland. Those were the days of heated theological discussion, when many men placed more stress on the theological dogmas a man advocated than upon the uprightness and purity of his life. Protestants and Catholics vied with each other in persecuting those who dissented from them in religious beliefs, so much so that in Geneva, a stronghold of the Reformation and Calvin's own city, Michael Servetus, a learned man, was burned at the stake in 1553, without a protest from Calvin, because he could not and would not avow a belief in the doctrine of the Trinity.

The Widneys were great readers and keen controversialists in theological discussion. The doctrine of predestination by which, to use Calvin's language, "God adopts some to the hope of eternal life, and adjudges others to eternal death," was not in accordance with their sense of divine goodness and justice. While the logic of St. Augustine and Calvin was metaphysically impregnable, it was incompatible with the strong common sense of the Linns, who, though not "subject to every wind of doctrine," have never been bigoted. They had little patience with the discussions of the "Sublapsarians" or "Supralapsarians," or with any of the inanities of the Middle Age schoolmen. It must also be remembered that in those days the pill of Calvinism had not yet been sugar-coated, nor reduced in size to the dimensions of a homeopathic globule.

At that time also John Wesley, that colossal evangelist

of the eighteenth century, was moving like a pillar of fire, day and night, through England and Ireland, and proclaiming (although a minister of the Established Church of England, in whose fold he lived and died) the doctrine of "free will and free grace." The wonderful influence he exerted over the people of the nation at large may be inferred from the testimony of those who differed from him in religious creed. The writer was once present at the dedication of a cathedral in London, England, when Cardinal Manning, who at that time had no superior as a prelate in the Church of Rome, delivered the sermon. In dwelling upon the vices of the day and the need for a deeper religious life, he referred to a similar laxity of public morals in the preceding century, and then remarked, "Had it not been for the labors of that great and pious man, John Wesley, in the last century, I do not know what would have become of Great Britain." The fervent appeals of John Wesley to his fellow-men, in striking contrast to the apathetic methods of many of his brother clergy, won the hearts of the masses, and the Linns and Widneys heard his message gladly. Add to this also the fact that Hugh Linn had gained the good graces of Sarah Widney, a sister of James Widney, and also an Arminian, and was plighted to her in marriage. Love makes many things easy, and may be of great assistance in matters of faith as well as of works, and one can understand how easily the barriers of denominationalism were scaled. Thus it was that Hugh Linn threw overboard the Jonah which had wrecked many a noble craft, and henceforth sailed under lighter canvas.

When he was established in his mountain home in the New World, he found himself far removed from any organized religious society. No church bell was there heard to summon the devout worshiper to the portals of the sanctuary. But the flame which burned so brightly on the family altar in that little cabin, shed its rays into every nook and corner of that secluded valley. Lay reading and preaching were established in his home, invitations were sent out far and wide to the rough mountaineers to come to religious service, and when they were assured of the deep religious enthusiasm and fervid zeal of their host, they needed no second invitation. Men, women and children came miles on foot and horseback over mountain trails to this new centre of worship. When the narrow confines of the cabin proved too restricted to accommodate the eager throng, the groves, "God's first temples," sheltered the listening multitude, while prayer and praise, song and exhortation awakened to a new and higher life many an honest and noble heart under the uncouth garb of a pioneer. Hugh Linn's cabin became a recognized centre for religious worship, and was called by the people of the valley "Immanuel," the biblical expression for the term "God with us."

The peculiar polity of Methodism known as the "Itinerancy," according to which its preachers were sent out annually at that day into different sections of the country, with instructions to visit every settlement possible, and to hold services in frontier cabins, resulted in great accessions to that church. Many pioneers who had been church members in established communities, were eager to receive the message of the Gospel from any sincere

Christian minister without regard to any denominational creed. But at that date even the itinerant had not found his way into those mountain fastnesses. An examination of the Methodist Conference records shows that York circuit was formed in 1781, Bedford in 1784, and Carlisle in 1794. It is probable that Carlisle circuit, in the bounds of which Concord circuit was afterward formed, was thus late in being created, because (Methodism not being established in this country until 1773, when the Cumberland Valley was already settled), the itinerant chose as his field of labor the more inaccessible mountain districts on account of their greater need for his services.

The century had almost closed before this zealous scout of the church found his way over the mountain trails into the head of Path Valley, and he received a hearty welcome from the Linns and Widneys. Religious services were held in their homes, which became the recognized headquarters of the itinerant. In November, 1800, the first Methodist Society was organized at Concord, which had been laid out as a village by James Widney three years before. There were eleven charter members in the Society, among them Hugh Linn and wife and three of their children, John, Mary and Hugh Linn 2d. James Widney was appointed the first class leader. Francis Asbury, the first Superintendent of Methodism in America, who had been sent over by John Wesley to foster the rapidly growing societies, once preached in Concord in a large log cabin, called "Castle Cool," which stood on the crest of the hill just east of "The Diamond."

The life of the early itinerant was one of most exhaust-

ing labor, and the interest which the Linns have always entertained in Methodism will excuse the writer for the following digression from the main subject. For weeks, and sometimes months, he threaded his way through the mountains on horseback, preaching to the frontiersmen and their families wherever and whenever a half dozen or more could be gathered, before he would again reach his point of departure. He suffered more than the pioneer. With irregular, scanty, and often poorly prepared diet, a change of beds almost every night in the week, very often sleeping on cabin floors for lack of better accommodation, exposed to rain and snow, heat and cold in his long and lonesome journeys through the sparsely settled regions, his lot was not an enviable one, viewed from a temporal standpoint.

A Presbyterian physician, once known to us, who had practiced medicine in the backwoods, told the following story:

"I was called to see a patient late in the day and several miles from a settlement, when a violent storm came up and I could not leave the cabin before darkness set in. The wind was blowing a hurricane, overturning trees in the forest, and the rain descending in torrents. While I sat by the chimney fire talking to the family, there was a knock at the door. The husband opened the door, and a man, standing in the darkness outside, said, with a pleasant voice: 'Will you allow me to go in out of the storm and stay over night? I am a Methodist preacher. The storm overtook me, and it is so dark I can't see the trail. I have an appointment to preach at the settlement tomorrow.'

“‘Come in,’ was the reply, ‘and I’ll put your horse in the shed.’ The preacher’s clothing was drenched with rain, but greeting all pleasantly and laying his saddle-bags in the corner, he proceeded to dry his garments by frequently shifting his position before the blazing hearth. All were soon friends at ease, and after a couple of hours conversation, the host said to us (the storm still continuing) he was sorry he could not give us a bed for the night, but he would lay some bedding on the floor. We were glad of any opportunity to spend the night under shelter. The preacher said, ‘Excuse me, but would you allow worship before we sleep?’ Assent was given, and he added, ‘It is always our rule to have family worship where we are staying, if there is no objection.’ He then took from his saddle-bags a small Bible, read a few verses, and offered one of the most fervent and touching prayers I ever heard. We passed the night lying on the floor, with our feet to the fire; received a frugal meal in the morning, and separated with a cordial invitation from the preacher to attend services at the settlement. I then learned to value as never before the labor and sacrifices of the itinerant preacher.”

CHAPTER XI.

Dispersion of the Linns.

"When I remember all
The friends so linked together
I've seen around me fall,
Like leaves in wintry weather,
I feel like one
Who treads alone
Some banquet hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but him departed."—Moore.

BUSY were the early days of the Linns in that mountain home. Time flew rapidly by. The heel-winged messenger of Jove sped not more swiftly. Events crowded each other in quick succession. The fiery blood of the ancient Celt coursing through their veins would not permit the Linns to sit down in idleness and sloth. Trammeled as they were by an inauspicious environment, beautiful and fascinating as it was, the growing and increasing family looked beyond the narrow confines of their valley home for wider fields of enterprise and usefulness.

Fate often opposes men like a wall of adamant, and superhuman effort is sometimes required to carve a way through difficulties. Some men and women sit supinely down appalled by the fierceness of life's struggle, and, waiting Micawber-like "for something to turn up," live and die in the shadow of the ancestral tree. But the Scot is a born rover. The word *Scot* signifies a wanderer, and he fairly outstrips the descendants of Hagar,

hence the adage, "A Scotchman is never at home unless he is abroad." He and his first cousin, the Scotch Irish, are ubiquitous. They are found today the world over wherever there is a demand for special activity and enterprise. Is danger to be faced? Without a moment's hesitation they fling themselves into the forefront of battle and snatch victory from the very jaws of defeat. Balaklava and Inkerman were made possible only by the impetuosity and heroism of the Highlander. The Viking and the Saxon found in him a foeman worthy of their steel. Today he is seen climbing the Himalayas, trekking in South Africa, reclaiming the wilds of Australia and New Zealand, and leading pioneers through the vast forests of the Hudson Bay region and the illimitable plains of the Canadian Northwest.

Horse Valley and Path Valley sufficed as a nursery for the Linns, but greater latitude must be furnished the growing scions. One by one the children were springing up into the stature of men and women. The school in which they were being nurtured was a grand one for the development of family virtues and Christian heroism. They there learned the lessons of industry, economy and perseverance in the face of never-ceasing difficulties, and as it never could have been learned in an old and settled neighborhood.

With advancing and matured years for the children came the interesting and important question of marriage and of future location. At the close of the century John Linn had attained his majority and put his heart (1802) in the keeping of one of the lasses of the valley named Scyoc, a maid of good parentage, well

nurtured and proficient in all the mysteries and accomplishments of housekeeping. He was influenced, as the first born and mainstay of his parents, as well as by the proximity of her home, to settle near the old homestead, where he lived and died in 1845, after having brought up a family of ten children.

Among his descendants are the Heeters of Kewanee, Ill.; the Morrisises of Cambria and Derby, Iowa; the Swicks of Rolla, Mo.; the Lodges of Emmaville, Pa.; the Rohms of Bellmore, Ind.; the Hoops of Harrisonville, and the Alexanders of Hopewell, Pa.; the Linns of Basin City, Wyoming; the Hennings of Julesburg, Col.; the Linns of Derby, Iowa; the Hillards of Kendale, Montana; the Rubles of Shele, Wyoming; the Means of Marcus, Iowa; the Linns of Jupiter and Letcher, Cal., and Altoona, Pa.; the Diggins of Altoona; the Linns and Coles of Newton, Mo.; the Linns of Ravanna, the Grays of Moberly, and the Hunters of Princeton, Mo.; the Linns of Concordia, Kansas, and of Dow and Bixby, I. T.; the Wallaces of Bunker Hill, Healy and Success, Kansas, and of Fowler, Cal.; the Nelsons of Success, Kansas; the Kelleys and Wybles of Mifflin, the Cohills of Lewistown, Tyrone and Osceola Mills, and the Weavers of Saltillo, Pa.; the Widneys, McClanahans and Wilsons of Cherry Fork, O.; the Bowdens, Cisneys and Rocks of New Paris, the Cisneys of Burnt Cabins, and the Cromers of Hiram, Pa.; the Widneys and Greenes of Lyndon, Kansas; the Books of Shade Valley and Blain, Pa.; the Hecks of Lock Haven and Coudersport, Pa.; the Widneys of Fay, Okla.; the McMaths of Blairs Mills, Pa.; the Stockbergers and Hecklers of Hedrich,

the Shirks of Sutherland, the Browns of Tiffin, the Bookers of Danbury and Anson, the Robinsons of Panama, the Bookers of Percy, the Rinks and Osbornes of Shelby, Iowa; the Forakers of McConnellsburg, Pa.; the Kilpatrick's of Council Bluffs, Iowa; the Casses of Peoria, Ill.; the Creamers of Crete, Neb.; the Snyders of Cameron, Mo.; the Linns of Robinsonville, Pa., Fair Play, Md., San Francisco, Cal., and Shaw, W. Va.; the Millers of Purcell, Pa.; the Widneys of St. Joe Station, Ind., and Hicksville, Ohio; the Kageys and Carpenters of St. Joe Station; the Hulls of Colorado Springs, Col.; the Linns of Maddensville, Shade Gap, Reeds Gap, Warriors Mark and Mt. Union, Pa.; the Seilhamers of Orbisonia, and the Potts of Rock Hill, Pa.; the Linns of South Bend, Cosmopolis and Arctic, Washington, and of Glenwood, Iowa; the Gotters of Scranton, Iowa, and Roseburg, Oregon; the Farris and Sanfords of Bartlett, Neb.; the Dwyers of Centralia, and the Dews of Arctic, Washington; the Davises of Lindon, Iowa; the Sanfords of Ericson, Neb.; the McCullochs of Wilton, N. D.; the Gowlings of San Pedro, Cal.; the Weights of Nishnabotna, Mo.; the Taylors of Bruel, Neb., and Hustontown, Pa.; and the Browns of Maddensville, Pa.

William Linn, second child of Hugh Linn, who, as we have seen in Chapter V, was left in Ireland at the time of the emigration of Hugh Linn, had two children, who came to America in 1842. One of them, who had married in Ireland Mary Chadwick, has among his descendants the Linns and Adamses of Philadelphia, Pa.; the Linns of Washington, D. C., of Rochester and Buffalo, N. Y., and of Nice, France.

Mary Linn, third child of Hugh Linn, who as a little tot of six years had emigrated with her parents to America, developed into a modest, blushing maiden, and gave her hand and heart to a neighbor lad, George Loughridge. They, too, settled nearby, and soon another family was launched on life's tumultuous sea. Three of their children died young, and today seven children and adults of the Loughridge family, indicated by as many mounds, are sleeping side by side in the village cemetery at Concord, reminding us of the beautiful stanzas by Wadsworth, "We Are Seven." George Loughridge and four surviving children moved toward the Southland, following the West Conococheague in its sinuous course near to the Potomac at Boonesboro, Md.; and their descendants today are found in the Loughridges of Philadelphia, the Smiths of Chambersburg, the Barkers of Llanerch and Ashbourne, Pa.; the Neills of Hagerstown, Md.; the Woodburys of Alaska; and the Folwells of Mt. Holly, N. J.

Hugh Linn 2d, at the age of twenty-three wooed and won the heart of Ann Widney, daughter of James Widney, the eldest of the Widney family in America. They set up housekeeping in Path Valley, on one of James Widney's farms, now owned by the Robertson family, and on the site of the present house, a half mile south of Concord, their first born, James Widney Linn, saw the light in September, 1809. To them were born eleven children, whose descendants are found in the Linns of Bryn Mawr, Pa.; the Henrys of Harmon and Polo, Ill.; the Henrys and Campbells of Edgerton, and the Henrys and Stevensons of Wellsville, Kansas; the Woolhisers,

Liboldts and Ogdens of Mills, and the Wyatts of Springview, Neb.; the Taylors and Stolps of Chicago; the Widneys and Finleys of Concord, Pa.; the Frazers of Shelby, Iowa; the Taylors of Eugene City, Oregon, and of Savanna and Joliet, Ill.; the Cogswells of Boone, Iowa; the Loughridges of West Side, Iowa, of Cotter and Chisimville, Arkansas, and of Alderson, I. T., the Sinclairs of Stephen, Minn.; the Woolhisers of West Side, Iowa; the Marshes of Omaha, Neb.; the Mallettes of Lake City, Iowa; the Williamses of Shawnee, Okla.; the Pattersons of Alderson, I. T.; the Dysarts and Brene-mans of Bellwood, Pa.; the Linns of Long Beach, Cal., of El Dorado, Kansas, of Denver, Col., and of Carroll, Neb.; the Smiths of Edgewater, Col.; the Blooms and Winters of Las Vegas, New Mexico; the Typers of Polo, Ill.; the Sanfords, Sandys and Ernests of Rolfe, Iowa; the Typers of Hampton, Iowa, Neceda, Wis., and Wheatland, Wyoming.

Sarah Linn, in her teens, found a mate in Samuel Campbell, but her married life was brief and she died childless in 1812.

Margaret, the next oldest child, married Benjamin V. Scyoc. They made a home near her parents and reared a family of seven children, one dying in infancy. Some of their children continued to reside in the neighborhood until near the close of the last century, and some of their descendants are still found there. Others are found throughout Pennsylvania, and in New York State, but we have not been able to trace the various members of this family. Letters of inquiry sent to some of them have met with no response.

James Linn, seventh child of Hugh Linn, on returning from the War of 1812, married in 1815 Nancy Booher, and has descendants as follows: The Linns and Sells of Table, Neb.; the Hollars of Winchester, Va.; the Bringolfs of Tacoma, Washington; the Linns of Pierce City, Mo.; the Hattons of Sidney, Iowa; the Robertsons of Diller, Neb.; the Linns of Salem, Oregon; the Cutshalls of Shelby, Iowa; the Evanses of Emon, Washington; the Linns of Shelby, and the Stevenses of Hancock, Iowa; the Linns of Howell and Rapid City, Dakota; and the Bests of Shelby, Iowa.

Jane Linn, the eighth child, fell into the toils of another of the Campbell clan, and married Robert Campbell in 1818. She has among her descendants the Lauthers of Doylestown, Pa.; the McLaughlins of Mapleton and Shelby, Iowa; the Robertses of Lindsey, Cal.; the McLaughlins of Omaha, Neb., and Edmonton, Canada; the Ennises of Omaha, Neb.; the Brattons and Winegardners of Dublin Mills, the Hustons and Wagners of Hustontown, the Hurleys of Lewistown, and the Graceys of Gracey, Pa.; the Buckleys of Mapleton and Animosa, Iowa; and the Campbells of Mineral De O'Campo, Mexico.

Ann, or Nancy, as was the old-time familiar term of endearment, youngest child of Hugh Linn, married, in 1820, Hugh Wallace, who was born in Glen Crew, Ireland, and has as descendants the Chases of Talmadge and Solomon, the Whitneys of Niles, and the Wallaces of Abilene and Junction City, Kansas; the Ewings of McConnellsburg and Harrisonville, and the Tinniffs of McConnellsburg, Pa.; the Devenneys of Dwight, Kan-

sas, Coger, Okla., and Ponca, I. T.; the Traceys of Cox, Okla.; the Wallaces of Concord, and the Shearers of Spring Run, Pa.

The first decade of the last century had just been numbered when the sable-winged messenger of death hovered over the home of Hugh Linn. That saddest hour in the history of a man's life came to him when she, who for a third of a century had walked by his side, who had borne and nursed his children, who had made for him more than all else could that which men call home, felt the chill of approaching death. But she had done her duty nobly and well, and she, who had never known defeat in the struggle of life, acknowledged in 1810 the supremacy of our universal foe, but could truly say, "O death where is thy sting, O grave where is thy victory." In 1815, five years later, Hugh Linn obeyed the same summons and was laid by the side of his companion in the little village cemetery. Today their last resting places are marked by the same columns of mountain sandstone, which were placed there ninety years ago, containing name and date of decease of each. In the quiet and simplicity of that beautiful spot, over which wave the fronds of mountain pine, they rest in peace until Gabriel's trump shall summon them to a higher life.

CHAPTER XII.

The Abandoned Site of the Old Homestead Visited.

"For we are the same our fathers have been,
We see the same sights our fathers have seen,
We drink the same stream and view the same sun,
And run the same course our fathers have run.

They died! ay they died; we, things that are now,
That walk on the turf that lies over their brow,
And make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road."—Knox.

A FEW of the principal events in the history of our family have been briefly sketched, its adopted locality in the New World described, its early struggles in pioneer life detailed, some of the family characteristics alluded to and its dispersion given. By the correspondence which has taken place during the last year and a half, individual families have added stone after stone to the monumental cairn, a twig or branch to the ancestral tree, a contribution to the sum total of family records from the time of the emigration down to the year 1905, as seen in the genealogical records and biographical sketches which follow. Our task is in a measure finished, though not perfected, for we regret the failure of some to answer the family roll call, and we are now almost ready to say to each other Adieu.

Let us, however, before parting, gather for a few moments by that beautiful spring where Hugh Linn established a home in 1788. Its waters still leap swiftly forth

like a released prisoner, impatient of restraint, dancing for very gladness, singing the song of liberty, sparkling in the sunlight, and rippling over their pebbly path as if striving to emulate the "Falls of Lodore" in their journey to the valley below. The birds too sing the songs of yore in the treetops overhead, and ever and anon drop airily downward into the stream, dipping their plumage into its perennial freshness, ruffling again and again their wealth of down and feather, and perch on bush or tree to preen their multi-colored garb. Wild flowers here and there gaze upon us as if in wonder that so many strangers have invaded their quiet haunts.

See! here is a flower that speaks volumes to us, for it was long ago cultivated by hands now turned to dust. It marks the site of the original cabin. Year after year for generations it has lived

"to blush unseen,
And waste its fragrance on the desert air."

for no human habitation nor voice is near. It is the "Blue Flag" (*Fleur-de-lis*), its tongue eloquently proclaiming the care and watchfulness of the Great Father, who has preserved it all these years since our common ancestor gave it a place beneath the windows of his forest home. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

Is there any hidden mystery surrounding the preservation of these lonely emblems of a home long since

broken up? Can it be that the fairies have watered by night and guarded by day these reminders of the Lares and Penates, the household gods of the departed Linns? Have they been thus preserved to recall to us their posterity, the "Blue Bells," and heather-covered moors of Scotland, the home for untold generations of our sires?

But the time wanes and we must go hence. Let us visit the little village burial ground, where so many of our kin sleep the sleep that knows no waking. Donated by James Widney, brother of Sarah (Widney) Linn, more than a hundred years ago for cemetery purposes, it stands upon an elevation fitted by beauty of situation and natural advantages for the mausoleum of the greatest of the world's heroes or sages. What thoughts come trooping through the vista of memory marshaled by a myriad of associations! These granite and marble shafts speak to us with an eloquence not born of this world. True, they tell us that here are deposited, beneath these ancient pine trees, all that remains of those who were once dearer to us than life itself. But with a still small voice, like the music of the spheres, not heard by those whose ears are unattuned to their speech, they summon us to noble conceptions of life, to heroic ambitions, to hallowed aspirations.

Hugh Linn stands before us, clothed in flesh, and the eye which once glowed with a saintly life inspires us with a new and holier energy. Like a panorama the deeds of our forefathers, focused in this place, flash upon our vision, and we say from our heart of hearts, may our lives never disgrace the record they set before us.

With uncovered heads and moistened eyes, we look upon these mounds, and repeat the prayer of the ancient Latin church liturgy :

“Requiem Aeternam Dona Eis, Domine.”

(Give to them, O God, eternal rest.)

The soft, sweet voice which sung for us a lullaby,
The love-lit eyes which wept at suffering's cry,
The heaving bosom where secure we safely guarded lay,
Like peaceful fleeting dreams have sadly passed away.

Our fathers, sleeping, lie beneath the grassy sod,
While to the rising sun the fragrant flowerets nod;
Their low arched roofs the creeping vines entwine,
Their requiem plaintive sung by incense laden pine.

At evening shade the sooty cricket strings his strident lyre,
The humble glow worm trims again her vesper fire,
The plunging night hawk shrieks from circling path o'erhead,
Fit comrades in the night watch for the lowly dead.

Sleep on, unmoved by labor's din or martial drum,
While sentried serried stars their ceaseless cycles run,
Till Gabriel stand one foot on sea and one on land,
Earth's waiting, wearied, sleeping millions to command.

One look more and we part forever. Near us is the mansion built by James Widney, and before us, across the Tuscarora Creek, are the lands once tilled by Hugh Linn 2d, all hallowed to their posterity. Behind us is the “Round Top,” one of the ranges of the beautiful Blue Mountains; to our right is “The Knob,” a thousand feet above us, guarding, sentinel like, the place on which we stand; in front is the Tuscarora Mountain, all overlooking the valley; while nestled in the vale at our feet,

is the little village of Concord, the site of so many of our early family activities. 'Tis a quiet village, giving little indication that at one time it was a centre of life and industry, which has been a stranger to it for half a century. That great artery of modern life, the railway, which has built so many towns and cities, has sapped its vitality, crippled its industries and blasted its former enterprise. Thus has it been stranded upon the shoals of life's sea; but the beauty of its environment still remains, save in so far as the axe of the ruthless and unsentimental woodman has devastated its hill crests and mountain slopes.

We venerate it for what it was, we love it for what it still retains of kinship and friendship, and though Icha-bod seems written over its portals, we are not without hope that a renaissance may brighten its history, that the dawn of a new era may dispel the clouds, and that it may rise Phoenix-like into a new and better life. We cannot and shall not forget it, and hesitate to depart, but the duties of life call to us from far and near, and much as affection urges us to remain, we must say

Farewell.

Farewell, a long farewell, ye stately mountains old,
Whose towering peaks by matin light are tipped with gold;
Where carved and spreading beech, and clinging, clustering vine,
Rehearse anew the Arcadian loves of auld lang syne.

Upon thy heights the Storm King forges lances keen,
His anvil's thundering roar awakening every glen;
He there from lurid darkening cloud a draft distills
For thirsty man and beast, and for the rippling rills.

Thy hoary heads and beetling brows the clouds encloak,
Thy sides are belted round by sturdy mountain oak;
Thy limbs are swathed by fields of living green,
Thy feet are gently laved by swift but limpid stream.

Farewell, thou village nestled in the narrow vale,
Pilfered by man from turkey wild and piping quail;
May peace and concord guard secure each quiet home,
While we, thy restless, truant sons, the wide world roam.

Farewell, ye faithful friends of kindred clans,
Who oft have greeted us with open generous hands;
May heaven's benediction on you daily rest,
And every heart accept the King of kings as guest.

**O Thou Infinite One, who dwellest in mystery
impenetrable to mortals, the same bring yester-
day, today and forever, to whom a thousand years
are but as a watch in the night, teach us to reverence
Thyself, and when our few fleeting years are past,
bring us to that rest which remaineth for thy
people. Amen.**

PART II.

GENEALOGY OF
THE LINN
AND
RELATED FAMILIES.

CONTENTS.

SECTION I.

	PAGE
FIRST GENERATION IN AMERICA.....	95

SECTION II.

FAMILY OF HUGH LINN AND SARAH WIDNEY.....	97
---	----

SECTION III.

FAMILY OF JOHN LINN AND JANE SCYOC.....	99
Descendants of Charles Linn and Martha Snyder.....	100
" " Martha Linn and William Widney.....	104
" " Sarah Linn and John Snyder.....	107
" " Hugh Linn and Mary Saylor.....	111
" " Jane Linn and John P. Widney.....	112
" " John Linn and Eliza Rouse.....	113
" " James Linn and Hannah Roberts.....	114
" " Eliza Linn and William Taylor.....	117

SECTION IV.

FAMILY OF WILLIAM LINN AND ——— ———.....	119
Descendants of Hugh Linn and Mary Chadwick.....	120

SECTION V.

FAMILY OF MARY LINN AND GEORGE LOUGHRIDGE.....	121
Descendants of Abraham Loughridge and Margaret Linn.	122
" " William Loughridge and Rachel Eavy..	122

SECTION VI.

FAMILY OF HUGH LINN 2D AND ANN WIDNEY.....	125
Descendants of James Widney Linn and Mary Wilds....	126
" " Sarah Ann Linn and Samuel Henry....	126
" " Mary Linn and Samuel Booker.....	127
" " Jane Linn and A. Jackson Taylor.....	127
" " Margaret Linn and Abraham Loughridge	129
" " Alexander E. Linn and Matilda Shaver.	130
" " Arabella M. Linn and Wm. M. Bloom.	131
" " Eleanor Pomeroy Linn and Wm. Typer.	132

SECTION VII.

	PAGE
FAMILY OF JAMES LINN AND NANCY BOOHER.....	133
Descendants of Casper B. Linn and Elizabeth Lauthers..	134
" " James W. Linn and Sarah Chilcoat....	134
" " Jane Linn and Charles W. Evans.....	135
" " Hugh Linn and Carrie Feight.....	135
" " Samuel B. Linn and Jane G. Keagy....	135
" " Jacob B. Linn and Hester A. Chilcoat..	136

SECTION VIII.

FAMILY OF JANE LINN AND ROBERT CAMPBELL.....	137
Descendants of James Campbell and Eliza Gilliland....	138
" " Ann Eliza Campbell and John Hay..	138
" " Martha Campbell and Chas. McLaughlin.	138
" " Mary Jane Campbell and Isaac Bratton.	139
" " Nancy W. Campbell and Wm. Buckley..	140
" " John Campbell and Catherine H. Cook..	140

SECTION IX.

FAMILY OF NANCY LINN AND HUGH WALLACE.....	141
Descendants of John Wallace and Elizabeth Berry.....	142
" " Mary Ann Wallace and William Ewing.	142
" " Margaret Jane Wallace and G.	143
W. Devenney	143
" " Hugh Wallace and Sarah Ann Stake....	143

Remarks

It is much to be regretted that the older records of the Linn family, which were left behind when our branch of that family came from the Old World, have been lost. Every effort made to find them has resulted in disappointment. As they are not obtainable, we shall speak of Hugh Linn, born in 1753, as a member of the first generation.

The records which follow have been placed in chronological order and are as complete as the compiler has been able to make them. No effort has been spared to reach every member of the Linn family and to include in the genealogy all their descendants known under other names down to great-grandchildren. Several of the related families failed to respond to the invitation to a family reunion, and we regret the deficiencies in the genealogical record due to that cause. Some in forwarding records inadvertently left omissions which time did not permit us to supply. Difficulty has been found in some cases in deciphering manuscripts, given names particularly, and the compiler must beg pardon for any errors in the text.

The eye of the professional genealogist will at once note and perhaps criticize the fact that we have discarded the routine method used in displaying data. The number designating the individual and that giving his generation, the words born and died, the days and months of birth and death, and the place of birth, death and burial, as well as all personal remarks have been excluded from

the body of the genealogy. These items have not been deemed of sufficient importance to the family at large as to warrant their inclusion, and can readily be supplied by individual families, while their introduction would greatly augment the size and expense of the book.

A SECTION has been assigned to each FAMILY of the SECOND generation, and the DESCENDANTS of each member of the THIRD generation in that family have been given under separate captions. In this manner there need be no difficulty in designating the generation to which anyone belongs.

The P. O. addresses of all heads of families and adults have been given in order to facilitate communication among the various branches of the family, thus furnishing an opportunity to those long and widely separated for quickening the ties of kinship.

G. W. L.

SECTION I.

First Generation in America.

HUGH LINN.....1753-1815....married 1777
Sarah Widney.....1757-1810

SECTION II.

Family of Hugh Linn and Sarah Widney.

JOHN LINN.....1778-1845....married 1802
Jane Scyoc.....1780-1854

WILLIAM LINN.....1780-18—....married 18—

MARY LINN.....1782-1826....married 1812
George Loughridge.....17—1831

HUGH LINN 2d.....1785-1870....married 1808
Ann Widney.....1785-1865

SARAH LINN.....1788-1812....married 1810
Samuel Campbell.....

MARGARET LINN.....1790-1870....married 1816
Benjamin V. Scyoc.....

JAMES LINN.....1792-1848....married 1815
Nancy Booher.....1798-1877

JANE LINN.....1795-1842....married 1818
Robert Campbell.....1798-1880

NANCY LINN.....1801-1868....married 1820
Hugh Wallace.....1778-1854

SECTION III.

Family of John Linn and Jane Snyder.

- CHARLES LINN 1803-1876....married 1824
Martha Snyder1803-1856....married 1857
Sophia Cornell
- MARTHA LINN 1805-1888....married 1826
William Widney
- SARAH LINN 1806-1892....married 1825
John Snyder1800-1878
- HUGH LINN 1808-1881....married 1837
Mary Saylor1814-1892
- MARY LINN 1810-18—....married 18—
Harmon Hockenberry
- MARGARET LINN 1812-18—....married 18—
Henry Hockenberry
- JANE LINN 1815-1851....married 1835
John P. Widney1816-1905
- JOHN LINN 1818-1885....married 1842
Eliza Jane Rouse1821-1891
- JAMES LINN 1820-1904....married 1841
Hannah Roberts1821-1904
- ELIZA LINN 1822married 1846
William Taylor1814-1892
Hustontown, Pa.

L. O. C.

**DESCENDANTS OF CHARLES LINN
AND MARTHA SNYDER.**

JOHN L. LINN, 1825-1856, married, 1848, Harriet Lodge, (now of Bellwood, Pa., and married to D. G. Duwall). Two children, AQUILA M. LINN, 1849-1854.—MARY C. LINN, 1852, married 1878 to Frank Heeter, of Kewanee, Ill. Five children, Anna Blanche Heeter 1880.—Mamie O. Heeter 1882.—Hale Heeter 1888-1889.—Alta L. Heeter 1890.—Alice L. Heeter 1894.

SUSAN LINN, 1827-1870, married, 1848, Nathan Morris, who died 1862. Seven children, CAMBRIDGE G. MORRIS, 1849-1852.—MARGARET C. MORRIS, 1851-1869.—MARTHA H. MORRIS, 1853-1883, married, 1876, J. C. Chapman.—CHARLES WESLEY MORRIS, of Cambria, Iowa, 1855, married, 1882, Dora Miller, and has one child, Anna Mazelli, 1886.—BENJAMIN S. MORRIS, of Derby, Iowa, 1857, married, 1887, Sarah F. Thockmorton.—ANNABELL MORRIS, of Rolla, Mo., 1859, married, 1880, James L. Swick, and had three children, Jessie, 1881-1892, Robert W., of Rolla, Mo., 1886, Otis, 1905.—ROBERT E. LEE MORRIS, of Derby, Iowa, 1863, married, 1886, Flora A. Pollard. Five children, Otis W., 1887, Lloyd H., 1889, Olive May, 1892, Lena Roberta, 1895, Howard, 1898-1899.

CATHERINE LINN, 1829-1897, married, 1852, Jozabed Lodge, of Emmaville, Penna.—Seven children, JULIAN LODGE, married, 1874, D. F. Rohm, of Bellmore, Indiana.—Seven children, William J., 1875-1881, Jessie L., 1878, Catherine, 1880-1881, Grace, 1883, Blanche, 1886-1892, Mary, 1888, Laura, 1894.—MARTHA A.

LODGE, 1855, married, 1887, William Hoop, of Harrisonville, Pa., and has two children, Katherine, 1889, and John, 1892.—E. M. LODGE, 1858, married, 1894, William Alexander, of Hopewell, Pa., and has three children, Irvin Smith, 1895, Raymond, 1897, and William McKinley, 1898.—COOPER LODGE, of Galesburg, Ill., 1862.—HENRY LODGE, 1865.—LAURA LODGE, 1868, and GEORGE LODGE, 1872, all of Emmaville, Pa.

SIMON P. LINN, 1832-1891, married, 1850, Clarissa Akers, 1829-1880. Ten children, JESSE L. LINN, of Basin City, Wyoming, 1852, married, 1875, Jennie Murray, and has eight children. Deelte P. Linn, 1876, married, 1895, to Clarence Hening, of Julesburg, Col., and has three children, Robert, 1896, Mary, 1903, John, 1905.—John L. Linn, 1878.—Clarissa M. Linn, of Derby, Iowa, 1880.—Maud L. Linn, 1882, married, 1897, to Lee Hillard, of Kendale, Montana, and has four children, Fay, 1898, Velma, 1899, Opal, 1901, Jessie, 1903.—Adaline Linn, 1884, married, 1903, to Harry Ruble, of Shele, Wyoming, and has three children, Mary and Clarissa (twins), 1903, and Verna, 1905.—Jesse D. Linn, 1886.—Lizzie Linn, 1888.—Simon P. Linn, 1895.—AMOS A. LINN, of Bixby, I. T., 1854, married, 1880, Mary A. Onstot. Nine children. Infant child, 1881-1881, Cyrus E. Linn, 1882, Grace Linn, 1884-1886, Minta Maude Linn, 1886, Davis Henry Linn, 1889, Hattie Belle Linn, 1891, Lizzie May Linn, 1893, John Potter Linn, 1895, Floyd McKinley Linn, 1898.—CHALMERS ARMSTRONG LINN, of Concordia, Kansas, 1856, married, 1880, Alice Morgan. Seven children, Alfred L. Linn, 1881, Francis M. Linn, 1884, Chloe R. Linn, 1886, David E. Linn, 1889-1889, Lura M.

Linn, 1891, Leo C. Linn, 1895, Illo L. Linn, 1899.—EZEKIEL LINN, 1854-1861.—ASA JAMES LINN, 1860-1873.—MINNIE E. LINN, 1864-1896, married, 1883, David Henderson, of Concordia, Kansas. Three children, Alexander D., 1884, Simon P., 1886, and Clarissa J., 1890.—MARTHA WINIFRED LINN, 1867, married, 1884, Jerry Raymond, of Bixby, I. T. Five children, Cora Edith, 1885, married, 1905, F. C. Lindsey, Charles Eugene, 1890, Ella Ruth, 1892, David Luther, 1895, Rachel, 1899.—RACHEL A. LINN, 1870-1877, and CHARLES H. LINN, 1870 (twins), of Dow, I. T.—CLARISSA M. LINN, 1874-1877.

HUGH E. LINN, 1835-1891, married, 1858, Kate Vanstein, of Eighth avenue, Altoona, Pa.—Five children, MARTHA JANE LINN, 1859, married, 1883, Jesse F. Means, of Marcus, Iowa, nine children, Deborah, 1883, Mary Gertrude, 1885, Jesse Clifton, 1887, Louisa Pearl, 1888, Cora Lee, 1891, Silas Clay, 1895, Frances Virginia, 1897, Judie Marie, 1899, Louis Windle, 1903.—GEORGE B. LINN, of Jupiter, Tuolumne County, Cal., 1862.—SON, 1864-1864.—JAMES HARRY LINN, of Eighth street, Altoona, Pa., 1866, married, 1901, Mrs. Maggie A. Gilliland, and has three step-children, Mary C., 1891, Iona, 1894, James O., 1897.—MARY GERTRUDE LINN, 1871, married, 1892, Simpson J. Diggins, of Eighth avenue, Altoona, Pa., two children, Harry Linn, 1893, and Hugh E., 1896.

HENRY LINN, 1838-1893, married, 1868, Rebecca Burd, 1848-1885.—Eight children, SIMON FRAZIER LINN, of Newton, Mo., 1869, married, 1890, Matilda Drake.—

ALICE MARGARET LINN, 1871, married, 1893, Frank Cole, of Newton, Mo., five children, Lillie, 1895, Simon C., 1896, Albert, 1898, Ivan, 1901, Vernon, 1904.—HES-TER LILLY LINN, 1873, of Derby, Iowa.—MINNIE BELLE LINN, 1875-1894, married, 1893, John Andrews.—THOMAS ESTLE LINN, of Ravanna, Mo., 1877, married, 1898, Bertha May Swan, two children, Eldon, 1900-1901, and Dale, 1902.—LAURA MAY LINN, 1880, married Charles Gray, of Moberly, Mo.—NELLIE EDITH LINN, 1883, married J. Hunter, of Princeton, Mo.—ETHEL REBECCA LINN, 1885, of Newton, Mo.

AMOS LINN, of Letcher, Fresno County, Cal., 1840, married, 1863, Jane Wallace, and has two children, CARRIE SOPHIA LINN, 1863, and HENRY GIRVIN LINN, 1869.

MARTHA LINN, 1843, married, 1864, Wilson Wallace, of Bunker Hill, Kansas.—Nine children, WILLIAM R. WALLACE, of Healey, Kansas, 1865, married, 1890, Della F. Maynard, and has seven children, Harry L., 1891, Charles A., 1893, Christina M., 1895, Edith C., 1897, Margaretta A., 1899, Sadie M., 1902, Goldina C., 1904.—CHARLES L. WALLACE, of Success, Kansas, 1867, married, 1901, Mary A. Nelson, and has two children, George W., 1903, and Richard T., 1904.—GEORGE W. WALLACE, of Fowler, Cal., 1870, married, 1894, Emma Sells.—JOHN M. WALLACE, of Bunker Hill, 1872, married, 1895, Stella O. Burns, and has four children, Ernest M., 1897, Violet R., 1898, Martha E., 1899, Ray, 1904.—FRANK D. WALLACE, of Bunker Hill, 1874, married, 1901, Dora A. Warner, and has two children, Nelson W.,

1902, and Jennie, 1905.—MARY C. WALLACE, 1876-1876.—HENRY WALLACE, of Bunker Hill, 1878.—MARY A. WALLACE, 1881, married, 1901, Nels J. Nelson, of Success, Kansas, and has two children, Clara A., 1902, and Wilson F., 1905.—KATE M. WALLACE, of Bunker Hill, 1884.

DESCENDANTS OF MARTHA LINN AND WILLIAM WIDNEY.

JANE WIDNEY, 1827-1896, married, 1846, John Kelley, of Mifflin, Pa.—Seven children, MARTHA M. KELLEY, 1846-1846.—MARGARET D. KELLEY, 1847, married, 1868, William Henry Cisney, of Tyrone, Pa., and had eight children, Sarah J., 1869, John Alfred, 1870, George Whitefield, 1872, Lucinda Linn, 1875, Thomas Emmett, 1877, Nannie G., 1879-1880, Elizabeth Belle, 1881, and Samuel Widney, 1885.—ANN ELIZABETH KELLEY, 1849-1890, married, 1872, George W. Wyble, of Mifflin, Pa., and had five children, William, 1872, Emma Jane, 1875, Harry K., 1878, Charles Z., 1882, Elmore Cisney, 1885.—GEORGE W. KELLEY, 1851, married, 1875, Alice Collier, and had five children, Harry Linn, 1877, Clara Jane, 1879-1881, Maggie May, 1883-1883, George Albert, 1885, Bertha N., 1890.—JOHN WIDNEY KELLEY, of Mifflin, Pa., 1853, married, 1880, Ellen C. Kauffman, and had three children, Lulu May, 1881, Mary Jane, 1886, and Anna E., 1888.—WILLIAM ALEXANDER KELLEY, of Mifflin, Pa., 1856, married, 1881, Sallie E. Birchfield.—SAMUEL LINN KELLEY, of Mifflin, Pa., 1858,

married, 1879, Matilda J. Bell, and has one child, John Wesley, 1879.

MARGARET WIDNEY, 1829, married, 1851, George W. Cohill, Lewistown, Pa.—Seven children, AMANDA BELL COHILL, 1852.—JOHN WESLEY COHILL, 1854.—WILLIAM LEONARD COHILL, of Tyrone, Pa., 1856, married Fairy Huston, and had one child, Lillian, 1888.—RACHEL JANE COHILL, 1858, married, 1883, William Edward Finley, two children, Oris Claude, 1885, and Edward Max, 1895.—MARTHA LINN COHILL, 1860, married, 1882, Henry Theodore Weaver, of Saltillo, Pa., four children, Harold Guy, 1883, Ethel Gertrude, 1885, Edgar, 1890, and Lillian Marie, 1895.—GEORGE P. W. COHILL, of Osceola Mills, Pa., 1862, married, 1883, Ida Free, six children, Mabel Esther, 1884, Edna Gertrude, 1887, Cecil Worth, 1890, Margaret Jeannette, 1895, Millie Satitia, 1900, Fairy Amanda, 1902.—SAMUEL EDGAR COHILL, 1868.

JOHN WIDNEY, 1831-1904, married, 1856, Susan Kauffman, of Cherry Fork, Ohio. Six children, WILLIAM J. WIDNEY, 1857-1858.—ANNA M. WIDNEY, 1859, married, 1896, John F. Shuster, of Geneva, Neb.—JOHN J. WIDNEY, 1861-1863.—LUELLA WIDNEY, 1865, married, 1887, Edwin H. Wilson, of Cherry Fork, Ohio, two children, John R., 1888, Robert Mc., 1890-1902.—EMMA E. WIDNEY, 1867, married, 1890, Frazier D. McClanahan, of Cherry Fork, Ohio, one child, Anna L., 1896.—NORA B. WIDNEY, 1873, married, 1894, Orsin S. Blair, of Dayton, Ohio, one child, Susan K., 1902.

LUCINDA WIDNEY, married, 1857, David Cisney. Five children. SARAH B. CISNEY, 1858, married, 1880,

Rev. William H. Bowden, New Paris, Pa., and had three children, Lucinda Elverda, 1881, Claude C., 1884, Samuel W., 1889.—THOMAS McCLELLAN CISNEY, 1861, married, 1884, Frances Kline, of Burnt Cabins, Pa., and had six children, David Oren, 1886, Anna Ethel, 1891, Edna Mildred, 1893, Charles Newton, 1895-1900, Elmer Bruce, 1900, Lloyd Shumaker, 1904.—MARTHA URILLA CISNEY, 1863, married, 1900, Frederick J. Rock, of New Paris, Pa., one child, George C., 1903.—MARY ETTA CISNEY, 1865, married, 1889, A. J. Cromer, of Hiram, Pa., and has three children, Harry Ellsworth, 1897, Nannie, 1898, Margaret, 1900.—MARGARET HOLMES CISNEY, 1869.

MARTHA WIDNEY, 1836, married, 1857, William H. Greene, of Lyndon, Kansas. Four children, ANTHA L. GREENE, 1858-1880.—ELMER E. GREENE, 1861, married, 1891, Amanda J. Howell, Lyndon, Kansas, and has two children, Wilena A., 1892, Helena O., 1893.—WILBUR A. GREENE, 1863.—ELEANOR J. GREENE, 1868-1872.

MARY ANN WIDNEY, 1838, married, 1863, Samuel Book, of Shade Valley, Pa. Six children, ANNIE S. BOOK, 1864-1870.—ELLA L. BOOK, 1868-1870.—EDMOND D. BOOK, 1870, of Shade Valley, Pa., married Annie M. Rodgers, and has three children, Eva J., 1896, Harry R., 1899, Herbert L., 1903.—WILLIAM H. BOOK, of Blaine, Pa., 1873, married, 1897, Margaret Fleming, one child, Ruth, 1898.—DR. OSCAR S. W. BOOK, of Nepousett, Ill., 1876.—ELVA E. BOOK, of Shade Valley, Pa., 1883.

SAMUEL WIDNEY, of Burnt Cabins, Pa., married, Belle Lauthers, who died, 18—. Married again, 18—, Kate Yeater, one child, Martha Cornelia.

SARAH WIDNEY, 1842, married, 1865, Rev. Levi G. Heck, of Lock Haven, Pa. Three children, ALBERT SIMPSON HECK, of Coudersport, Pa., 1867, married, 1901, Matilda Raymond, and has two children (twins), Howard Widney and Marjorie Raymond, 1902.—ELLA GERTRUDE HECK, 1870, married, 1903, Merritt S. Adams, of Watontown, Pa.—WILLIAM WIDNEY HECK, 1875.

WILLIAM WIDNEY, of Lyndon, Kansas, 1847, married, 1867, Isabella Ann Noss. Eight children, WILLIAM LINN WIDNEY, of Fay, Oklahoma, 1868, married, 1893, Emma Carpenter, and has five children, William, Earl, Nellie, Owen and Ethel.—DR. GEORGE BEVERLY WIDNEY, 1869-1899, married, 1895, Viola Van Dornstan, two children, Georgiana and Theodore Worth.—ISABELLA COULTER WIDNEY, 1871-1886.—ANNIE LUELLA WIDNEY, 1873-1893.—SAMUEL MUSSINA WIDNEY, 1874-1880.—CLARA MAY WIDNEY, 1876.—DR. JOHN T. BLAND WIDNEY, 1878, of Kaw City, Oklahoma.—MARY ALICE WIDNEY, 1884.

ELLA WIDNEY, 1851, married, 1872, John P. McMath, of Blairs Mills, Pa. Three children, JOHN S. McMATH, of Blairs Mills, Pa., 1873, married, 1897, Bessie Robertson, one child, Robert Dewey, 1898.—MARY LINN McMATH, 1878.—ROBERT C. McMATH, 1890.

DESCENDANTS OF SARAH LINN AND JOHN SNYDER.

JANE SNYDER, 1826-1870, married, 1849, Aaron Shore, 1819-1891. Eleven children, AMON SHORE, 1850-1850.—JIMISON SHORE, of Marsailles, Mo., married El-

len Davis, and has six children, John, Mark, Avery, George, Reuben and Clinton.—LAVINIA SHORE, 1853, married, 1872, W. H. Stockberger, who died, 1879, and had two children, Ollie Lee, 1874, and Valletta Alice, 1877, married again, 1892, H. W. Heckler, of Hedrick, Iowa, one child, Bertha E., 1895.—SARAH ELIZABETH SHORE, 1854-1870.—MILLARD FILLMORE SHORE, 1856, married Jennie McKenney, and has three children, Pearl, Mabel and Echo.—AMANDA SHORE, 1858-1859.—JOHN SHORE, 1860-1873.—ENOCH AVERY SHORE, of Savanna, Ill., 1862, married Melissa Clark.—MARY JANE SHORE, 1866-1904, married George W. Bowers, of Meadville, Mo.—LUCRETIA SHORE, 1866-1866.—VIOLA D. SHORE, 1868, married Benjamin Shirk, of Sutherland, Iowa, and has seven children, Hattie, Isabel, Harold, Chester, Victor, Hugh, and Robert Palmer.

SUSANNAH SNYDER, of Tiffin, Iowa, 1828, married, 1851, Morris Brown. Seven children, GILBERT A. BROWN, 1852, married, 1888, Emma Dodd, and has four children, Alvah, 1888, Ellsworth, 1891, Oscar, 1894, and Lola, 1896.—ELLA JANE BROWN, 1854-1856.—ROBERT E. BROWN, 1856-1856.—ELIZABETH BROWN, 1859, married, 1884, C. R. Dennison, of Grand Mound, Washington, and had four children, Susan, 1885, Nellie, 1887, Harry, 1888-1890, Merna, 1896.—EDWIN M. BROWN, of Tiffin, Iowa, 1861, married, 1887, Helen Croyley, and has one child, Edith, 1892.—BRUCE BROWN, of Tiffin, Iowa, 1863, married, 1890, Mary Bowers, and has seven children, Glenn, 1891, Leslie, 1892, Everett, 1894, Eldon, 1897, Philo, 1900, Eleanor, 1902, Bessie, 1904.—CLAY BROWN,

of Tiffin, Iowa, 1867, married, 1894, Emily Reeves, and has three children, Paul, Gilbert and Alton.

ELIZABETH SNYDER, 1831-1878, married, 1852, Samuel Booker, 1828-1864. Seven children, WALTER BENSON BOOKER, of Danbury, Iowa, 1853, married, 1884, Lulu Arkey, and has two children, Edolph, 1885, and K. D., 1900.—BOWER BOOKER, of Anson, Iowa, 1855, married, 1877, Cena Dennison, and has two children, Myrtle, 1879, and Ray, 1882.—BLANCHE BOOKER, 1857, married, 1877, John Robinson, of Panama, Iowa, and has seven children, Edward, 1879, Edna B., 1881, Pearl, 1883, John, 1886, Hulda, 1888, Ruth, 1892, Hash, 1895.—JOHN BAXTER BOOKER, of Percy, Iowa, 1859, married, 1889, Ruth Harris, and has three children, Ada Blanche, 1890, Elsie, 1892, Nellie, 1895.—SARAH JANE BOOKER, 1861, married, 1881, John Rink, of Shelby, Iowa, and has six children, Alfred, 1882, Robert K., 1883, Ora Esther, 1885, Ernest, 1887, Leslie G., 1900, Ballee, 1902.—ELDORA BOOKER, 1863, married, 1882, Lemuel Osborne, of Shelby, Iowa, and has two children, Floyd, 1885, and Glenn, 1889.—SAMUEL BOOKER, of Danbury, Iowa, 1865, married, 1889, Ella Martin, and has five children, Eva, 1890, Clayton, 1892, Etta, 1894, Alice, 1896, and Daisy, 1898.

MARTHA SNYDER, 1833-1865, married, 1853, John G. Stinson, who died 1903. Five children, SARAH E. STINSON, 1854-1864.—MARGARET E. STINSON, 1856, married, 1878, D. Fraker, of McConnellsburg, Pa., and has three children, Vinnie M., 1878, married, 1899, A. S. Lang, son born 1900. Mary E., 1881, married, 1900, Harry

Isenberg, and has two children, Margaret, 1901, Paul, 1903, Nellie, 1887.—ISAAC STINSON, 1858, married Mollie Graham, (five children).—RACHEL V. STINSON, 1860-1870.—JOHN WESLEY STINSON, 1863.

HENRY T. SNYDER, 1836-1841.

RACHEL B. SYNDER, 1839, married, 1864, William M. Brown, of Shelby, Iowa. Eight children, LILLIETTA BROWN, 1865-1867.—NANNIE BLANCHE BROWN, 1866, married, 1895, W. H. Kilpatrick, of Council Bluffs, Iowa, and has one child, Esther, 1898.—JEANNETTE MAY BROWN, 1868.—WILLIAM GRANT BROWN, of Shelby, Iowa, 1871, married, 1901, Hattie Kearney, and has one child, Harold, 1904.—CHARLES WESLEY BROWN, 1873.—ROBERT EDMOND BROWN, of Shelby, Iowa, 1875, married, 1898, Ida Maxwell, and has one child, Robert, 1901.—SARAH NELLIE BROWN, 1877, married, 1903, Oscar Best, and has one child, Lela Orphea.—LELA ADELLA BROWN, 1881, married, 1904, Ellis W. Cass, of Peoria, Ill.

LUCINDA SNYDER, 1842, married, 1862, Levi Creamer, of Crete, Neb., who died, 1877. Two children, ALBATHIETTA CREAMER, 1864-1866, and GEORGE CREAMER, of Crete, Neb., 1872, who married, 1897, Belle Patterson, and has three children, Myrtle E., 1898, Elder W., 1900, and Harley M., 1903.

JOHN L. SNYDER, 1845-1846.

WESLEY SNYDER, of Crete, Neb., 1847.

JONATHAN K. SNYDER, of Moline, Ill., 1849.

HUGH LINN SNYDER, of Cameron, Mo., 1851, married Myra Dennison, 1875. Four children, MABEL

SNYDER, 1878, married, 1900, Herbert M. Fuller, of St. Joseph, Mo., and has two children (twins), 1901, Edith May and Gladys Opal,—MARCUS ARTHUR SNYDER, of Cameron, Mo., 1880, married, 1904, Myrtle Jordan.—CLIFTON CHARLES SNYDER, 1882.—BERTHA ELLEN SNYDER, 1884.

DESCENDANTS OF HUGH LINN AND MARY SAYLOR.

JOHN S. LINN, 1838, deceased.

CHARLES LINN, 1839-1891.

ELIZABETH LINN, 1840-1894.

LUCINDA LINN, 1842, married, 1865, to Bartley Miller, of Purcell, Bedford County, Pa.

RILEY LINN, 1844, of Robinsonville, Pa.

SAMUEL LINN, 1845, deceased.

WILLIAM LINN, of San Francisco, Cal., 1847.

ALFRED LINN of Vienna X Roads Ohio 1848, married 1882 Rhoda Allender. Nine children. THOMAS J. LINN 1882, married 1905 Edith Allender.—GROVER C. LINN 1884-1884.—MARY P. LINN 1885, married 1905 Leroy Asper.—BESSIE LINN 1887-1897.—KATIE LINN 1889-1898.—JAMES LINN 1892-1897.—WILSON LINN 1896-1897.—ALFRED LINN JR. 1898.—CHARLOTTE LINN 1902.

CATHERINE LINN, 1850-1894.

MASON LINN, of Robinsonville, Pa., 1852, married, 1899, Lida S. Tyson, and has two children, Mason C., 1900, and Cora E., 1902.

CAMBRIDGE LINN, 1853-1892.

MARY LINN, 1855-1890, married James Kinsey.

ALEXANDER LINN, 1858-1897.

DESCENDANTS OF JANE LINN AND JOHN PATTERSON WIDNEY.

SAMUEL LINN WIDNEY, of St. Joe Station, Indiana, 1839, married, 1860, Mary A. More. Five children, MARIAN WIDNEY, 1861-1861.—BYRON E. WIDNEY, of St. Joe Station, 1862, married, 1884, Rosetta Sethler, and has one child, Edith, 1885.—VIOLA J. WIDNEY, 1866, married, 1895, D. L. Carpenter, of St. Joe Station, and has three children, Darrel, 1896, Carroll, 1898, Paul, 1901.—OTTO LINN WIDNEY, of Hicksville, Ohio, 1872, married, 1899, Bernice Vandegrift.—IVA WIDNEY, 1876, married, 1899, Clarence S. Hart, of St. Joe.

OLIVER HANNA WIDNEY, of St. Joe Station, Indiana, 1841, married, 1864, Emily F. Maxwell. Two children, H. MERVIN WIDNEY, of St. Joe, 1866, married, 1886, and has two children, B. Von Dale, 1888, and Doris, 1903.—LENORE WIDNEY, 1881, married, 1899, Charles F. Kagey, of St. Joe, and has two children, Florence, 1903, and G. Carlton, 1905.

MELLISSA JOANNA PATTERSON WIDNEY 1844-1885, married David C. Bodine, of Neodesha, Kansas. Two children, CARRIE BODINE, married Delbert Hull, of Colorado Springs, Col., and has two children, Howard and Geroldine.—GRACE BODINE.

CHARLES JEFFERSON WIDNEY, 1849-1869.

ANGELINE WIDNEY, 1851-1851.

DESCENDANTS OF JOHN LINN AND ELIZA ROUSE.

ALEXANDER MACLAY LINN, 1843-1847.

RACHEL J. LINN, 1845, married, 1879, to David Woodward, who died 1881. Married again, 1882, David Seilhammer, of Orbisonia, Pa., one child, Lizzie Belle Seilhammer, 1885.

JOHN ROBINSON LINN, of Maddensville, Pa., 1847.

CHARLES W. LINN, 1849-1865.

GEORGE W. LINN, of Reed's Gap, Pa., 1851, married, 1882, Mary Woodward.

AMOS J. LINN, 1853, married, 1881, Belle Woodward, both deceased.

WILLIAM J. LINN, of Shade Gap, Pa., 1855, married, 1876, Laura P. Yocum. Thirteen children, EARL L. LINN, of Mt. Union, Pa., 1877, married, 1898, Anna Minerva Yocum, and has three children, Lawrence Evans, 1899-1900, Mary Faustina, 1901-1904, Caroline Elizabeth, 1904.—EVA L. LINN, 1879, married, 1897, Angus Peck, of Honey Grove, Pa.—JOHN ORVILL LINN, 1881, married, 1900, Belle Yocum.—BENJAMIN O. LINN, 1882.—SAMUEL A. LINN, 1884.—DELLA J. LINN, 1886.—VIOLA M. LINN, 1888, married, 1903, Rush Glunt, of Altoona, Pa.—FRANK MARVILL LINN, 1892.—BERTHA BELLE LINN, 1894.—JAMES PAUL LINN, 1896.—WILLIAM DEWEY LINN, 1898.—ROBERT RAY LINN, 1900.—RALPH S. LINN, 1902.

DAVID A. LINN, Warrior's Mark, Pa., 1859.

LAURA B. LINN, 1861, married, 1885, George A. Potts, of Rockhill, Pa., and has six children, HOWARD MELVINE POTTS, 1885,—GRACE ELIZABETH POTTS, 1887,—CHALMERS ALEXANDER POTTS, 1890,—ROBERT BRUCE POTTS, 1892,—BENJAMIN FRANKLIN POTTS, 1895,—and ETHEL BLANCHE POTTS, 1897.

SAMUEL R. LINN, of Shade Gap, Pa., 1865, married, 1885, Lucinda Renecker. Nine children, ADA R. LINN, 1886,—ETHEL M. LINN, 1887,—MYRTLE J. LINN, 1889-1894,—CARRIE E. LINN, 1890-1891,—GEORGE G. LINN, 1892,—CHARLES W. LINN, 1894,—ROSA C. LINN, 1898,—HERBERT C. LINN, 1902,—and GRACE L. LINN, 1904.

ISAAC McKENDREE LINN, 1867-1873.

DESCENDANTS OF JAMES LINN AND HANNAH ROBERTS.

ISAAC A. LINN, 1842-1863.

OLIVER LINN, of South Bend, Washington, 1843.

MALINDA LINN, 1845-1892, married, 1866, Thomas Dew. Ten children, NANCY J. DEW, 1867, married, 1887, Frederick C. Dwyer, of Centralia, Washington, and has five children, Minerva, 1888, Mary, 1889, Malinda, 1891, Lydia, 1893, and Jessie, 1895.—SARAH M. DEW, 1869, married, 1889, John Weight, of Nishnabotna, Mo., and has eight children, Edward E., 1890, Winfield, 1892, Henry W., 1894, John F., 1896, Mollie M., 1898, Arthur W., 1901, Annie and William (twins), 1904.—WILLIAM J. DEW, of Arctic, Washington, 1871.—LYDIA DEW,

1872, married, 1901, Arthur Gowling, of San Pedro, Cal.—GEORGE DEW, 1874-1875.—MARY E. DEW, 1876-1893.—THOMAS DEW, of Arctic, Washington, 1878, married Elsie Lyken.—HIRAM DEW, 1880-1893.—C. LLEWELLYN DEW, 1884-1885,—JOHN C. DEW, 1891.

MARY J. LINN, 1847, married, 1868, E. Davis, who died 1896. Children, BERTHA DAVIS, 1874-1874.—NELLIE DAVIS, 1879-1879.—DON A. DAVIS, 1885. Married again, 1900, Jacob Knapp, of Linden, Iowa.

TABITHA R. LINN, 1848, married, 1872, Frederick Gotter, of Scranton, Iowa. Ten children. HANNAH A. GOTTER, 1873, married, 1894, Henry A. McCullough, of Wilton, N. Dak., and has three children, Pearl, 1897, Russie, 1901, Mabel, 1904.—F. JAMES GOTTER, of Scranton, Iowa, 1875, married, 1900, Clara Cameron, and has two children, Florence, 1901, Estella, 1904.—MARTHA M. GOTTER, 1878-1895,—JOHN W. GOTTER, of Roseburg, Oregon, 1880,—BENJAMIN J. GOTTER, of Roseburg, Oregon, 1882,—CALEB H. GOTTER, 1884,—SAMUEL A. GOTTER, 1885,—BERTHA J. GOTTER, 1887,—MARY L. GOTTER, 1890,—ELSIE V. GOTTER, 1893.

ELEANOR LINN, 1850, married, 1874, Ernest H. P. A. Farr, of Bartlett, Nebraska. Seven children, MINNIE ELLA ANTOINETTE FARR, 1878, married, 1894, James Kitchen Sanford, of Ericson, Nebraska, and has six children, Albert Edward, 1895, Ernest Augusta, 1897, Walter William, 1898, Grace Leona, 1900, Hannah Amelia, 1902, and Otto Louis, 1904.—FLORENCE GERTRUDE FARR, 1881, married, 1901, Ernest Sanford, Jr., of Bart-

lett, Nebraska, and has one child, Elsie Marjorie, 1903.—LOUIS PHILIP FARR, 1883,—AMELIA FARR, 1885,—WARNER WILLIAM FARR, 1887,—LIZETTA FARR, 1888,—ERNEST ALBERT VICTOR FARR, 1892.

SYLVESTER LINN, of South Bend, Washington, 1857.

SAMUEL R. LINN, 1853-1857.

ALLEN LINN, of Cosmopolis, Washington, 1855, married, 1882, Alice Peterson. Three children, LEIGH LINN, deceased,—VERA LINN, 1890,—and VIVIAN LINN, 1894.

JAMES A. LINN, of South Bend, Washington, 1857, married, 1894, Leah Hawk. Six children, MARY E. LINN, 1895,—GEORGE A. LINN, 1896,—ELLA A. LINN, 1898,—JAMES O. LINN, 1900,—LULU L. LINN, 1902,—SYLVESTER W. LINN, 1904.

SARAH P. LINN, of South Bend, Washington, 1861.

GEORGE W. LINN, of Glenwood, Iowa, 1863, married, 1888, Mattie Gardiner, two children, CHARLES W. LINN, 1889-1896,—MINNIE LINN, 1892.

ALBERT W. LINN, South Bend, Washington, 1865.

CYRUS R. LINN, of Arctic, Washington, 1867, married, 1896, Mary McChesney, who died 1896. Married again, 1899, Frances Musselman, and has three children, CHARLES LINN, 1900,—HUGH LINN, 1902,—and a daughter, 1904.

**DESCENDANTS OF ELIZA LINN
AND WILLIAM TAYLOR.**

RACHEL J. TAYLOR, of Hustontown, Pa., 1847.

SARAH TAYLOR, 1850-1885, married Daniel Gaster, seven children, ELIZABETH, BERTHA J., WILLIAM B., MORETA B., MARGARET, MYRTLE MAY, and SARAH A.

GEORGE TAYLOR, of Maddensville, Pa., 1851.

MARTHA TAYLOR, 1852, married, 1868, to Reuben Brown, of Maddensville, Pa., twelve children, MARTHA, WILLIAM H., GEORGE, HOWARD, AMBROSE, EPHRAIM, ELIZABETH, STELLA, MARGARET, CATHERINE, OLIVE, and ANNIE.

MARGARET TAYLOR, 1854, married, 1880, to Ephraim Nead, of Clear Ridge, Pa.

WILLIAM TAYLOR, of Bruel, Keith County, Neb., married, 1885.

SECTION IV.

Family of William Linn and ——— ———

HUGH WILLIAM LINN...1818-1900....married 1840
Mary Chadwick.....1818

Philadelphia, Pa.

MARGARET LINN.....1820-1847....married 1847
James W. Linn.....1825

Pierce City, Mo.

DESCENDANTS OF HUGH WILLIAM LINN
AND MARY CHADWICK.

WILLIAM LINN, of Washington, D. C., 1842, married, 1864, Sarah Bridge, who died 1898. Married again, Mary Knox Vanarsdale, 1899, who died 1905. Four children. SAMUEL E. LINN, 1865-1896, married Sydney Kershaw, and had two children, Edna, 1887, and Bertha, 1889.—ELLWOOD SHANNON LINN, 1868, married, 18—, and has one child, Estelle.—WILLIAM LINN, JR., 1872-1904.—RALPH LINN, 1877-1904.

SAMUEL W. LINN, of Rochester, N. Y., 1843, married, 1885, Edith Lenore Willis, and has two children, WILLIS, 1887, and BENJAMIN F., 1889.

MARY ANN LINN, 1847, married, 1867, William T. Adams, of Philadelphia. Two children, HUGH WILLIAM LINN ADAMS, 1869-1892,—and ELIZA H. ADAMS, 1871, who married, 1901, William H. Ward, and has one child, William G. Ward, 1903.

THOMAS LINN, of Nice, France, 1845.

JENNIE LINN, 1852-1874.

HUGH J. LINN, of Buffalo, N. Y., 1850, who married, 1872, Mary E. Shaughney, and has one child, LEWIS FIELDS LINN, of Buffalo, N. Y., 1883, who married, 1905, Bertha Louisa Knight.

BENJAMIN LINN, 1854-1893.

MATTHEW LINN, 1857-1863.

SECTION V.

Family of Mary Linn and George Loughridge

GEO. LOUGHRIDGE 2d... 1812-18—

ABRAHAM LOUGH-

RIDGE 1813-1850....married 1840

Margaret Linn..... 1822

West Side, Iowa.

JOHN LOUGHRIDGE..... 18—18—

WILLIAM LOUGHRIDGE. 1816-1891....married 1836

Rachel Eavey..... 1812-1883

HUGH LOUGHRIDGE.... 18—18—

MARY LOUGHRIDGE.... 18—18—

MARTHA LOUGHRIDGE. 18—18—

**DESCENDANTS OF ABRAHAM LOUGHRIDGE
AND MARGARET LINN.**

(See under family of Hugh Linn 2d and Ann Widney, p. 129.)

**DESCENDANTS OF WILLIAM LOUGHRIDGE
AND RACHEL EAVEY.**

JACOB EAVEY LOUGHRIDGE, 1837-1895, married, 1871, Mary Rogers Barker, of Baltimore, Md., now of Philadelphia, Pa. Six children, ELIZABETH HOWARD LOUGHRIDGE, 1872, married, 1898, James Alexander Smith, now of Chambersburg, Pa., and has one child, James Alexander 2nd, 1899.—WILLIAM LOUGHRIDGE, 1875, Philadelphia.—JACOB EAVEY LOUGHRIDGE 2nd, 1877-1895.—MARY ROGERS LOUGHRIDGE, 1880.—CHARLES HOWARD LOUGHRIDGE, 1882.—MARGARET BARKER LOUGHRIDGE, 1886.

SUSAN MARGARET LOUGHRIDGE, 1840, married, 1860, Edward Williams Barker, 1836-1900. Address, Llanerch, Delaware Co., Pa. Six children, MARY BARKER, 1861.—ELLEN BARKER, 1862, married, 1895, Thomas Childs Woodbury, Captain 16th Infantry, U. S. Army, now (1905) Colonel 3rd Infantry U. S. Army at Fort Seward, Haines Mission, Alaska, and has one child, Margaret Barker, 1896.—WILLIAM LOUGHRIDGE BARKER, 1864.—MARGARET LINN BARKER, 1866-1871.—RUTH BARKER, 1867-1872.—JOHN BARKER, of Ashbourne, Pa., 1869, married, 1893, Susan Armistead Randolph, of Alexandria, Va., and has one child, Edward Williams Barker, 2nd, 1895.

MARY ELLEN LOUGHRIDGE, married, 1871, Alexander Neill, of Hagerstown, Md. Six children, JOSEPHINE NEILL, 1872, died in childhood.—MARY NELSON NEILL, 1873, married, 1894, Charles Henry Folwell, of Mt. Holly, N. J., and has two children, Charles Henry, 2nd, 1895, and Elinor Neill, 1902.—ALEXANDER NEILL, 2nd, 1875.—ELINOR NEILL, 1878, died in childhood.—MARGARET BARKER NEILL, 1880, Hagerstown, Md.—HARRIET BURROWS NEILL, 1884, died in childhood.

RACHEL JOSEPHINE LOUGHRIDGE, 1846-1858.

SECTION VI.

Family of Hugh Linn 2nd and Ann Widney.

JAMES WIDNEY LINN ..1809-1864....married 1836
 Mary Wilds1811-1861

HUGH W. LINN1811-1820

SARAH ANN LINN1814-1896....married 1838
 Samuel Henry1808-1880

MARY LINN1816-1896....married 1848
 Samuel Booher

JANE LINN1818-1903....married 1837
 A. Jackson Taylor1815-1883

JOHN LINN1820-1895....married 1849
 Margaret Hays1820-1890

MARGARET LINN.....1822 married 1840
 Abraham Loughridge ..1813-1850
 West Side, Iowa.

HUGH LINN1824-1849

ALEXANDER E. LINN...1826-1902....married 1852
 Matilda Shaver1823
 Bellwood, Pa.

ARABELLA M. LINN.... 1828 married 1850
 William M. Bloom1824-1888
 Las Vegas, N. M.

ELEANOR P. LINN.....1831-1905....married 1850
 William Typer1826
 Polo, Illinois.

**DESCENDANTS OF JAMES WIDNEY LINN
AND MARY WILDS.**

JOHN WESLEY LINN, 1837-1862.

HUGH WILLIAM LINN, 1839, St. Louis, Mo.

ANN WIDNEY LINN, 1842-1846.

GEORGE WILDS LINN, 1844, married 1878 Naomi
Anderson Fisher, of Bryn Mawr, Pa.

KEZIA McCUNE LINN, 1848-1864.

Permanent address of George Wilds Linn, Bryn Mawr,
Pa. (Present address, Berwyn, Pa.)

**DESCENDANTS OF SARAH ANN LINN
AND SAMUEL HENRY.**

DR. WILLIAM HENRY, of Harmon, Illinois, 1839,
married, 1870, Annie S. Miller. Two children, DAISY
BELLE, 1878-1888, and WILLIAM F., 1882-1905.

HESTER A. HENRY, of Polo, Illinois, 1841.

HUGH LINN HENRY, of Edgerton, Kansas, 1845,
married, 1867, Martha Davis. Four children, MARY
HENRY, 1868, married, 1889, Ira E. Campbell, of Edger-
ton, Kansas, and has two children, Lola A. and Claude H.
—MARGARET HENRY, 1871, married, 1895, Frank H.
Stevenson, of Wellsville, Kansas, and has three children,
Glyde Irene, 1896, Otis Linn, 1900, and Walter Eugene,
1903.—WALTER HENRY, 1874, of Wellsville, Kansas,
married, 1895, Belle Black.—ROY LINN HENRY, 1889.

MARGARET HENRY, of Polo, Illinois, 1847.

MARY JANE HENRY, 1850, married, 1872, Milton
Woolhiser, of Mills, Nebraska. Eight children, ALBERT

WOOLHISER, 1873, married, 1904, Jennie Smothers.—EVA MAY WOOLHISER, 1875, married, 1893, John Wyatt, of Springview, Nebraska, and has two children, Milton Tarry, 1894, and Ella May, 1904.—WALTER WOOLHISER, 1878.—GRACE WOOLHISER, 1880, married, 1903, James Ogden, of Mills, Nebraska.—DELLA WOOLHISER, 1882, married, 1903, Clyde Libolt, of Mills, Nebraska, and has one child, Bertie Bryan.—ROY EDMOND WOOLHISER, 1884.—JOSEPH WOOLHISER, 1887.—CLARA WOOLHISER, 1889. JOHN HENRY, of Polo, Illinois, 1854.

JAMES HENRY, of Polo, Illinois, 1858, married, 1883, Amanda Cox. (Son) CHARLES ELMER LINN HENRY.

DESCENDANTS OF MARY LINN AND SAMUEL BOOHER.

ARABELLA BOOHER, 1849-1885.
JENNIE BOOHER, 1855-1889.
MARGARET BOOHER, 1859-1886.
ALEXANDER BOOHER.

DESCENDANTS OF JANE LINN AND A. JACKSON TAYLOR.

JOHN TEMPLETON TAYLOR, of Chicago, Ill., 1838, married, 1866, Margaret Kline.—Four children, MAHALA K. TAYLOR, 1869, married, 1887, Frank C. Stolp, Chicago, and had four children, Benjamin, 1888-1893, Roy, 1890, Ione and Irene (twins), 1895.—JOHN T. TAYLOR, JR., 1872, married, 1893, Effie Brunson, and

has one child, Marian, 1894.—HORACE K. TAYLOR, Chicago, 1875, married, 1897, Ada Gardner, and has two children, Bernice, 1899, Verdel, 1902.—HENRY TAYLOR, Chicago, 1880.

ANN I. TAYLOR, 1840, married, 1862, Charles W. Widney, of Concord, Pa.—Nine children, WILBUR J., 1862-1883,—CARRIE D., 1865,—MOLLIE L., 1866-1894,—JENNIE L., 1868-1875,—HOWARD T., 1870,—NANNIE L., 1872-1876,—JOHN L., 1875,—CHARLES W., 1879,—BRUCE C., 1882.

MARGARET E. TAYLOR, 1843, married, 1860, Robert Finley, of Concord, Pa.—Six children, HARRY, 1861,—SAMUEL, 1863-1863,—GRACE MAY, 1866,—ELLA K., 1870,—CLEO D., 1872,—JANE B., 1878.

MARY L. TAYLOR, 1845, married, 1869, John Frazey, of Shelby, Iowa.—Seven children, MARGARET, 1870-1870,—BERT, 1871,—HARRY, 1873,—SARAH L., 1875, married, 1893, Carl E. Altenbern,—OLIVE C., 1877,—AUGUST E., 1882,—JULIA E., 1885.

SAMUEL W. TAYLOR, of Eugene City, Oregon (the youngest veteran of the Civil War in that State), 1848, married, 1873, Florence Hall.—Five children, HARRIET LINN, 1874, married, 1903, Ralph G. Starr,—BLANCHE MARIAN, 1878, married, 1903, Samuel T. Thurston,—GEORGE MEAD, 1880,—CHARLES JACKSON, 1883-1887,—PHIL SHERIDAN, 1888-1889.

ELIZABETH M. TAYLOR, 1851, married, 1879, Leonard Cogswell, of Boone, Iowa.—Two children, HERBERT LEONARD, 1880, who married, 1904, Ida M. Heyer, and MARCIA ELIZABETH, 1889.

CHALMERS B. TAYLOR, of Joliet, Illinois, 1858, married, 1889, Cassie L. Arter.—Three children, ARNOLD C., 1892-1894,—LEROY P., 1894,—IRA M., 1900.

WILLIAM J. TAYLOR, of Savanna, Illinois, 1863, married, 1887, Celestia Tomlinson.—Two children, WILLIAM HAROLD, 1888, and ETHEL VIANNA, 1891.

DESCENDANTS OF MARGARET LINN AND ABRAHAM LOUGHRIDGE.

ANN LOUGHRIDGE, of West Side, Iowa, 1842, married, 1876, Dyer Porter DeWitt.

LINN LOUGHRIDGE, of Cotter, Arkansas, 1844, married, 1866, Jennie Pike.—Nine children, MARGARET ANN, 1866,—FERDINAND, 1869-1886,—MARY BELL, 1871, married, 1897, James J. Sinclair, of Stephen, Minnesota, and has two children, Linn James, 1898, and Donavan John, 1899.—WILLIAM J., 1874-1904.—GRACE ODELIA, 1876, married, 1895, Frederick L. Case, of South Medford, Assin., Canada.—MILTON E. G., 1879,—BERTHA VIRGINIA, 1881,—EARL CLARENCE, 1884,—EUNICE PEARL, 1886.

MARY LOUGHRIDGE, 1848, married, 1868, John J. Woolhiser, of West Side, Iowa.—Six children, ELLA WOOLHISER, 1868, married, 1890, T. C. Marsh, of Omaha, Nebraska, and has four children, Charles Berwick, 1891, Ian Dawson, 1896, Dorothy Margaret, 1900, and Mary Alice, 1902.—ANNIE WOOLHISER, 1871, married, 1901, Morris S. Linn, of Carroll, Nebraska, and has two children, Homer, 1903, and Morrison Wesley, 1904.—MARBA WOOLHISER, 1875, married, 1898, Charles J. Mal-

lette, of Lake City, Iowa, and has three children, George Earl, 1899, Verne J., 1901, and Marsh Linn, 1903.—LULU WOOLHISER, 1879,—ALICE WOOLHISER, 1882,—JOHN LINN WOOLHISER, 1889.

ABRAHAM LOUGHRIDGE, of Alderson, I. T., 1850, married, 1872, Maryett Sturdevant.—Six children, ADA LOUGHRIDGE, 1873,—EDNA LOUGHRIDGE, 1875,—ORLINN LOUGHRIDGE, of Chisimville, Ark., 1877, married, 1898, Rosa Young, and has one child, Mamie, 1902.—JESSIE LOUGHRIDGE, 1879, married, 1901, Robert Williams, of Shawnee, Okla., and has one child, Velma, 1902.—ALICE LOUGHRIDGE, 1883, married, 1902, Robert Patterson, of Alderson, I. T., and has one child, Roy, 1904.—ANNIE LOUGHRIDGE, 1887.

DESCENDANTS OF DR. ALEXANDER ERWIN LINN AND MATILDA SHAVER.

CLARA ELLEN LINN, 1854, married, 1876, William B. Dysart, of Bellwood, Pa.—Eight children, CHARLES LINN, 1878-1879.—WILLIAM A., 1879, married, 1904, to Fay Carse.—BESSIE CLYDE, 1881, married, 1903, Witmer Breneman, of Bellwood, Pa., and has one child, Hugh Herbert.—SUSAN MATILDA, 1883, married, 1905, to Harry L. Hagerty.—JOHN EDWIN, 1885-1898.—RUSSELL BALDWIN, 1887,—ROY BAKER, 1891-1894,—RALPH MORROW, 1896.

JOHN ALEXANDER WATSON LINN, 1855-1896, married, 1886, Katherine Alice Dobbins, of Long Beach, California, and had five children, HUGH DOBBINS, 1888,—HELEN MAY, 1889,—WILLIAM MASON, 1890-1890,—HORACE, 1892-1892,—EDITH HORTENSE, 1894.

WILLIAM HOWARD LINN, of El Dorado, Kansas, 1856, married, 1885, Alice Minor.—Ten children, GEORGE HOWARD, 1886,—CLARENCE I., 1887,—ERWIN SYLVESTER, 1889,—PAUL RAYMOND, 1890,—JESSIE CLAYTON, 1892,—RUTH, 1894,—ESTHER MATILDA, 1896,—ELLEN NAOMI, 1898,—GRACE BELL, 1899,—JOHN ALEXANDER, 1903.

GEORGE EDWIN LINN, of Denver, Colorado, 1858, married, 1883, Louisa Catt.—Seven children, CORA JUNE, 1884,—ROTA LETA, 1887,—VERA MAY, 1888,—HAROLD CATT, 1889,—RUHE VALENTINE, 1894,—LOWELL LIVINGSTON, 1901,—ELlice EDWINA, 1903.

MORRISON SHAVER LINN, of Carroll, Nebraska, 1860, married, 1890, Melissa Way, who died, 1898.—Children, EDWIN CLAYTON, 1892-1892,—CLARA LOUISE, 1893,—MABEL, 1895,—EUNICE, 1896,—twins, 1898-1898.—Married again, 1901, Annie M. Woolhiser.—Two children, HOMER, 1903,—MORRISON WESLEY, 1904.

JUNIE M. LINN, 1863, married, 1892, G. W. Smith, of Edgewater, Colorado.—Three children, MILDRED LINN, 1894,—IRENE MATILDA, 1898,—LOIS MAE, 1904.

DESCENDANTS OF ARABELLA MACLAY LINN AND WILLIAM M. BLOOM.

ANNA M. BLOOM, married Dr. Shout, of Las Vegas, New Mexico.

CHARLES BLOOM, of Las Vegas.

AMANDA BLOOM, married ——— Winters, of Las Vegas, and has two children.

Four children, ELLA, JAMES, WARREN and WILLIAM BLOOM, are deceased.

DESCENDANTS OF ELEANOR POMEROY
LINN AND WILLIAM TYPER.

ANNA REBECCA TYPER, 1853, married, 1871, Aaron Sanford, of Rolfe, Iowa.—Ten children, GERTRUDE, 1873, who married, 1900, George Sandy, and has one child, Clifford, 1900,—ELIZABETH, 1874-1875,—HOMER ALLEN, 1878,—MINNIE, 1879-1879,—VERNIE, 1880-1882,—ANDREW EARNEST, 1882, who married, 1901, Belle Peterson, and had one child, Elizabeth, 1902-1902,—ROSA, 1885-1885,—ARTHUR, 1889,—HAZEL, 1892,—LEYDY, 1895.

JOHN L. TYPER, of El Paso, Texas, 1855, married Mary Robinson.—Five children, WILLIAM, BESSIE, ARCHIE, HARRY, ELMIRA.

LUCINDA TYPER, 1858-1858.

PRESTON TYPER, 1859-1882.

ANDREW CAMPBELL TYPER, of Hampton, Iowa, who married, 1888, Nellie Isadore Stonebraker.—Three children, LELAH ELEANOR, 1890,—JOE HARRISON, 1891,—ETHEL MARSH, 1901.

LINCOLN H. TYPER, of Necedah, Wisconsin, 1864, married Matilda Mallon.

HARRY TYPER, of Polo, Illinois, 1867.

WILLIAM H. TYPER, of Polo, Illinois, 1870, married, 1896, and has three children, GLENN EDOUARD, 1897,—RUTH CLAIRE, 1899,—DONALD MARSH, 1904.

ELLA TYPER, 1873-1890.

CHANCEFORD TYPER, 1877, Leader, Wyoming.

SECTION VII.

Family of James Linn, and Nancy Booher.

CASPER B. LINN.....1820-1862....married 1846
Elizabeth Lauther.....1829

Winchester, Va.

JOHN LINN.....1822-1874

JAMES W. LINN.....1825married 1847

Margaret Linn.....1820-1847

again married 1855

Sarah Chilcoat.....

Pierce City, Mo.

JANE LINN.....1830-1859....married 1856

Charles W. Evans.....

Maddensville, Pa.

HUGH LINN.....1832-1894....married 1861

Carrie Feight.....

Shelby, Iowa.

SAMUEL B. LINN.....1836married 1865

Jane G. Keagy.....1836

Shelby, Iowa.

JACOB B. LINN.....1839-1893....married 1864

Hester A. Chilcoat.....1835

Shelby, Iowa.

**DESCENDANTS OF CASPAR B. LINN
AND ELIZABETH LAUTHER.**

JANE LINN, 1850-1887, married Alexander Miller.

JAMES L. LINN, 1852-1893, married, 1884. Leah Catherine Byerly.—Four children, ALICE E., 1884, married, 1904, Harry I. Sell, of Table, Neb.,—ARLO, 1885,—GEORGE, 1887,—FREDERICK, 1888, all of Table, Nebraska.

LETTIE LINN, 1855, married, 1880, William Hollar, of Winchester, Virginia.—Six children, MAUD, 1880,—DAISY, 1883,—ALLYN, 1886,—OTTIE, 1889,—BLANCHE, 1892,—VIRGINIA, 1897.

NANNIE LINN, 1858, married, 1878, Benjamin Bringolf, of Tacoma, Washington.—Four children, ELLA, 1879,—HARRY, 1881,—GEORGE, 1883,—WALTER, 1890.

CASPAR LINN, 1861.

**DESCENDANTS OF JAMES W. LINN
AND SARAH CHILCOAT.**

MARGARET A. LINN, 1857, married, 1885, G. T. Hatton, of Sydney, Iowa, and has one child, CHARLES MEARL, 1886.

CARRIE LINN, 1860, Pierce City, Missouri.

NANNIE J. LINN, 1861, married, 1879, Joshua Robertson, of Diller, Nebraska.—Four children, LELIA, 1880,—CLAIRE, 1883,—ELVA, 1885,—WILLIAM, 1888.

ADDIE LINN, 1864, married, 1892, J. E. Coppock, of Pierce City, Missouri.

JAMES R. LINN, of Salem, Oregon, 1867, married, 1894, Louella Wright.—Two children, FRANCIS, 1896,—PAULA, 1898.

**DESCENDANTS OF JANE LINN
AND CHARLES W. EVANS.**

LENA EVANS, 1857, married, 1875, Lemuel Cutshall, of Shelby, Iowa.—Six children, HARVEY, 1876,—ELSIE, 1877,—LEWIS, 1880,—NORA EDITH, 1884,—IDA VERA, 1886,—OWEN L., 1894.

EXIMENA EVANS, 1859, married, 1883, C. J. Everton, of Emon, Washington.—One child, CLARE, 1894.

**DESCENDANTS OF REV. HUGH LINN
AND CARRIE FEIGHT.**

NANNIE V., 1862-1882.

ROBERTA, 1865-1883.

FLORENCE K., 1867-1882.

EFFIE BLANCHE, 1870-1882.

**DESCENDANTS OF SAMUEL B. LINN
AND JANE G. KEAGY.**

LUELLA V. LINN, 1866, married, 1892, Dr. Albert S. Stevens, of Hancock, Iowa.—Four children, RALPH L., 1893,—MARIE E., 1895,—LEE C., 1900,—ESTHER, 1902.

MARIETTA K. LINN, 1869-1885.

N. ELIZABETH LINN, of Shelby, Iowa, 1871.

SAMUEL H. LINN, 1875-1900.

**DESCENDANTS OF JACOB B. LINN
AND HESTER CHILCOAT.**

AMBROSE B. LINN, of Howell, Dakota, 1865, married, 1891, Alice Kilpatrick.—One child, HESTER, 1892.

McKENDREE LINN, of Shelby, Iowa, 1867.

MONROE LINN, of Shelby, Iowa, 1869, married, 1898, Emma Davis.—Two children, BESSIE, 1899,—GLENN, 1900.

ANNA L. LINN, 1870-1905, married, 1890, Orin S. Best, of Shelby, Iowa.—Three children, LAURA, 1892,—ARTHUR, 1894,—EDITH, 1898.

WALTER LINN, of Rapid City, South Dakota, 1871.

M. C. FRANKLIN LINN, of Shelby, Iowa, 1873, married, 1898, Lizzie Walker.—Three children, HARVEY, 1899,—DWIGHT, 1901,—GLADYS, 1902.

HUGH LINN, 1878.

SECTION VIII.

Family of Jane Linn and Robert Campbell.

JAMES CAMPBELL.....1819-1851....married 18—
Eliza Gilleland.

HUGH CAMPBELL.....1821-1864....married 18—
Mary Bratton Jenkins.

ANN ELIZA CAMPBELL..1824-1852....married 1852
John Hays.

MARTHA CAMPBELL....1827 married 1851
Charles McLaughlin....1824-1887
Omaha, Neb.

MARY JANE CAMPBELL.1829-1889....married 1850
Isaac Bratton.....1824-1901

NANCY WIDNEY CAMP-
BELL.....1832-1895....married 1860
William Buckley.....1834
Shelby, Iowa.

JOHN CAMPBELL.....1834-1900....married 18—
Catherine (Harris) Cook.
Mineral de O'Campo, Mex.

**DESCENDANTS OF JAMES CAMPBELL
AND ELIZA GILLELAND.**

ROBERT CAMPBELL.

MARTHA (CAMPBELL) BANTA.

**DESCENDANTS OF ANN ELIZA CAMPBELL
AND JOHN HAYS.**

ANNA E. HAYS, 1852, married, 1874, James Lauthers, of Doylesburg, Penn'a.—Four children, SADIE E. LAUTHERS, 1876, married, 1902, William E. Rutter.—MARY E. LAUTHERS, 1878-1881.—JOHN H. LAUTHERS, 1880, married, 1904, Myrtle Clugstone.—MARGARET L. LAUTHERS, 1885.

**DESCENDANTS OF MARTHA CAMPBELL
AND CHARLES McLAUGHLIN.**

JOHN L. McLAUGHLIN, 1852-1873.

ROBERT CHARLES McLAUGHLIN, of Mapleton, Iowa, 1854, married, 1893, Clara Bittle.

SARA JANE McLAUGHLIN, 1856-1879, married, 1878, Charles C. Boget, of Garden City, Kansas.—One child, LOTTIE PRUNE, 1879, married to Clinton Roberts, of Lindsey, Cal., and has two children, Martha Marguerite, 1900, and Richard Theodore, 1902.

EPHRAIM ACKERS McLAUGHLIN, of Omaha, Nebraska, 1859, married, 1886, Clara Escher, and has one child, GRACE LOUISE, 1887.

HUGH WILLIAM McLAUGHLIN, of Shelby, Iowa, 1861, married, 1897, Myrta Buckley, and has one child, VETA, 1904.

MARTHA MATILDA McLAUGHLIN, 1863-1880.

ELLSWORTH CAMPBELL McLAUGHLIN, of Edmonton, Alberta, Canada, married, 1889, Stella Springer, and has five children, CHARLES, 1890,—BLANCHE, 1892,—CONSTANCE, 1898,—IONE, 1900,—JOHN HAROLD, 1905.

LAURA BUCKLEY McLAUGHLIN, 1870, married, 1892, Daniel Ralph Ennis, of Omaha, Neb., and has three children, CAROL HOPE, 1895,—CHARLES McLAUGHLIN, 1897,—EVELYN CLAIRE, 1903.

DESCENDANTS OF MARY JANE CAMPBELL AND ISAAC BRATTON.

ELIZA BRATTON, 1851-1899, married, 1868, David Winegardner, of Dublin Mills, Penn'a.

HANNAH J. BRATTON, 1853-1853.

MARTHA E. BRATTON, 1854-1855.

MARY JUNIATA BRATTON, 1856, married, 1873, ———— Huston, of Hustontown, Penn'a.—Seven children, MARY JANE, 1876,—ISAAC ROBERTS, 1877,—LILLY MAY, 1880-1882,—ELIZABETH MATILDA, 1882,—THOMAS EMORY, 1886,—EARL BASIL, 1895,—ADA GRACE, 1900.

MARGARET E. BRATTON, 1859-1859.

ROBERT CAMPBELL BRATTON, of Dublin Mills, Pa., 1860.

ISAAC HUNTER BRATTON. 1862-1880.

MATILDA WIDNEY BRATTON, 1862, married, 1881, ——— Hurley, of Lewistown, Penn'a.

CATHERINE R. BRATTON, 1866, married, 1887, ——— Wagner, of Hustontown, Penn'a.

HANNAH J. BRATTON, 1868, married, 1886, ——— Gracey, of Gracey, Penn'a.

LILY MAY BRATTON, 1872-1874.

DESCENDANTS OF NANCY WIDNEY CAMP- BELL AND WILLIAM BUCKLEY.

WILLIAM BREWSTER BUCKLEY, of Mapleton, Iowa, 1865, married, 1891, Eva A. Evans.—Two children, CECIL MARIE, 1893-1894,—NEILL E., 1905.

CHARLES EVERETT BUCKLEY, of Anamosa, Iowa, 1872, married, 1898, Elizabeth E. McDowell, and has two children, JAMES EVERETT, 1900, and HELEN ELIZABETH, 1903.

Only descendant of John Campbell and Catherine (Harris) Cook is THEODORE CUSHING CAMPBELL, of Mineral de O'Campo, Mexico.

SECTION IX.

Family of Nancy Linn and Hugh Wallace.

JOHN WALLACE.....1821-1903....married 1848
Elizabeth Berry.....1828-1902

MARY ANN WALLACE..1824-1854....married 1848
William Ewing.

SARAH WALLACE.....1827-1901

HENRY WALLACE.....1830-1863

MARGARET JANE WAL-
LACE.....1834-1899....married 1857
George Washington Dev-
enny.

Cox, Okl. Ter.

HUGH WALLACE.....1838-1904....married 1872
Sarah Ann Stake.

Concord, Penn'a.

NANCY WALLACE.....1843

DESCENDANTS OF JOHN WALLACE AND ELIZABETH BERRY.

MARY J. WALLACE, 1849, married, 1867, J. H. Chase, of Talmadge, Kansas.—Six children, G. STACY CHASE, of Solomon, Kansas, married, 1892, Lillie E. Miller, and has three children, Justus Harvey, 1893, Ethel G., 1896, and Leslie R., 1899.—JENNIE E. CHASE, 1873, married, 1893, W. D. Whitney, of Niles, Kansas.—ELIZABETH CHASE, 1876, married, 1896, Thomas Iliff, who died, 1902.—ARTHUR E. CHASE, 1882,—NETTIE M. CHASE, 1891,—GILBERT J. CHASE, 1892.

HUGH WALLACE, 1852-1899.

JOHN EDWARD WALLACE, of Abilene, Kansas, 1859, married, 1881, Mary E. Britt.—Five children, J. H. WALLACE, 1882,—L. EDNA WALLACE, 1884,—E. GERTRUDE WALLACE, 1886,—J. OWEN WALLACE, 1892,—V. ELVA WALLACE, 1895.

WILLIAM R. WALLACE, of Junction City, Kansas, 1866, married, 1889, Margaret Devon, and has two children, JOHN P. WALLACE, 1894,—MYRTLE WALLACE, 1896.

ELIZABETH B. WALLACE, 1868, married, 1887, William McCluskey, of Junction City, Kansas.—One child, MARY E., 1891.

DESCENDANTS OF MARY ANN WALLACE AND WILLIAM EWING.

HUGH W. EWING, of McConnellsburg, Penn'a., 1849, married 1872, Margaretta E. Scott, who died, 1904.—Two children, REBECCA J. EWING, 1873, married, 1896,

Nicholas T. Finniff, and has three children, Cloyd S. E., 1896, Margaretta E., 1898, and Charlotte M., 1900.—MARY A. E. EWING, 1875.

ANN EWING, 1852-1854.

JOHN G. EWING, of Harrisonville, Penn'a., 1854, married, 1902, Mary Ellen Deshong.—One child, ARTHUR MOSSER FLOYD, 1902.

DESCENDANTS OF MARGARET J. WALLACE AND G. W. DEVENNEY.

HENRY W. DEVENNEY, of Dwight, Kansas, 1860, married, 1883, Viola Crist, and has six children.

NANCY J. DEVENNEY, 1862, married, 1883, Jonah Tracy, of Cox, Okla., and has two children.

MARIA DEVENNEY, 1864, married John B. Ebbutt, of Dwight, Kansas, and has three children.

JOHN W. DEVENNEY, of Ponca, Ind. Ter., 1870.

GEORGE J. DEVENNEY, of Coger, Okla., 1872, married, 1897, Sophia Johnson, and has three children.

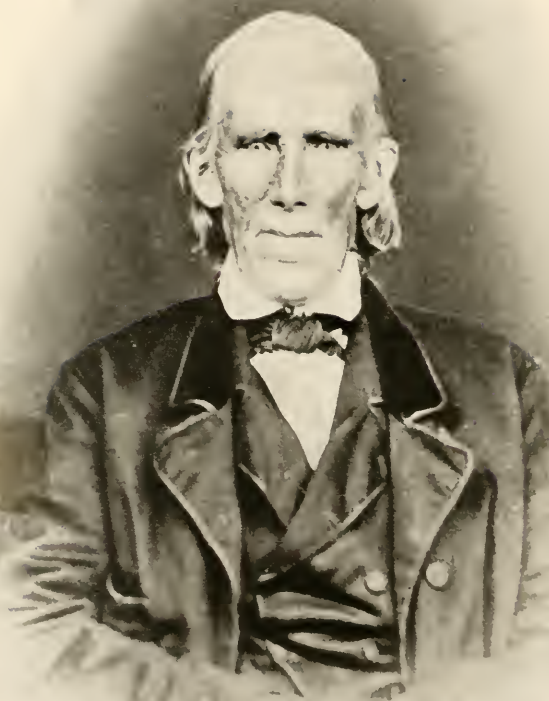
ROBERT E. DEVENNEY, of Ponca, Ind. Ter., 1875, married, 1895, Mary Johnson, and has four children.

ROLAND E. DEVENNEY, of Dwight, Kansas, 1879.

DESCENDANTS OF HUGH WALLACE AND SARAH ANN STAKE.

HARRIET WALLACE, 1874, married, 1896, William Shearer, of Spring Run, Penn'a.—One child, NELLIE LORENE, 1899.

EMMA WALLACE, of Concord, Penn'a.



HUGH LINN 2nd
In his Eightieth Year (1864)



ANN (WIDNEY) LINN
In her Eightieth Year (1864)

PART III.

BIOGRAPHICAL SKETCHES

CONTENTS.

	PAGE
Hugh Linn 2d and Ann (Widney) Linn.....	151
James Widney Linn and Mary (Wilds) Linn.....	158
Sarah (Linn) Henry and Samuel Henry.....	162
Jane (Linn) Taylor and A. Jackson Taylor.....	164
John Linn and Margaret (Hays) Linn.....	166
Margaret (Linn) Loughridge.....	167
Dr. Alexander Erwin Linn and Matilda (Shaver) Linn.....	169
Eleanor (Linn) Typer and William Typer.....	172
James Linn and Nancy (Booher) Linn.....	174
Caspar B. Linn.....	175
James W. Linn and Sarah (Chilcoat) Linn.....	175
Rev. Hugh Linn.....	176
Samuel B. Linn and Jane (Keagy) Linn.....	177
Jacob B. Linn and Hester (Chilcoat) Linn.....	180
Mary (Linn) Loughridge and George Loughridge.....	183
William Loughridge.....	185
Charles Linn.....	188
Sarah (Linn) Snyder.....	189
Jane (Linn) Widney and John Patterson Widney.....	190
James Linn and Hannah (Roberts) Linn.....	192

	PAGE
Hugh William Linn and Mary (Chadwick) Linn.....	194
Dr. Samuel H. Linn.....	194
Dr. Thomas Linn.....	196
Dr. Hugh J. Linn.....	197
Jane (Linn) Campbell and Robert Campbell.....	198
Nancy (Linn) Wallace.....	200
John Wallace.....	200
Hugh Wallace and Sarah Ann (Stake) Wallace.....	201
Dr. George Wilds Linn.....	203

Remarks.

An effort has been made to procure biographical notes of all who were heads of families in the second and third generations. It was not found possible to secure sketches of several whose lives deserved notice in this connection, especially those of Abraham Loughridge, husband of Margaret (Linn) Loughridge; Martha (Linn) Widney; Arabella (Linn) Bloom and her husband, William M. Bloom; Eliza (Linn) Taylor; and Hugh and John Linn (sons of Charles Linn).

No one can regret more than the writer these unavoidable omissions. Correspondence with those most nearly related to the parties named above, failed to elicit the information desired, and we must be content to present the following pages in a less complete form than we had desired.

G. W. L.

Hugh Linn 2d
and
Ann (Widney) Linn

HUGH LINN 2d was born in the Province of Ulster, County Down, Ireland, May 10, 1785, and died April 3d, 1870, aged almost eighty-five years. When three years old he was brought by his parents, Hugh Linn and Sarah (Widney) Linn, to America, with a brother, John, aged ten years, and sister, Mary, six years old. They settled near the site of the village of Concord, Franklin (then Cumberland) County, Pennsylvania, in what was then a wilderness.

Reared as he was in the backwoods life assumed for him a very practical aspect. The stern demands of imperative duty left no time for idleness. There were errands to run, chores to do and scores of miscellaneous duties unknown to the average boy of today. He lived in the midst of the forest, no church, no day school and no Sunday-school to attend, no newspapers nor magazines coming by mail, for there was not a postoffice within thirty miles, and periodical literature was then almost unknown; no books save those which grown people read, no pictures except those found in such books, and no toys except those his own hands could make, while he had few associates outside his parents' home.

Think of this, ye boys and girls, scions of Hugh Linn 2d, who have elegantly furnished churches to attend, Sunday-schools with every appliance for teaching, and graded day schools ten months in the year, with teachers spe-

cially qualified for their work; ye who have daily papers and illustrated magazines containing literature for old and young, and news from every part of the world, whose homes are decorated with beautiful pictures, vastly better than the few crude woodcuts of pioneer days. What a contrast!

His parents gave him instruction as best they could with the limited means at their command, and when he was about eight years old a man was hired by them and the parents of a few other children to teach a private school, no such thing as a public school being then in existence. This was in a small log cabin, without plaster or ceiling. Two holes cut in the logs answered the purpose of windows, and these were covered with oiled or greased paper, as glass could not be had. Holes were bored in the logs at one side of the room, into which pins or pegs about a foot and a half long were driven, and rough boards were laid on these on which to write and cipher. Such was the only opportunity Hugh Linn had for securing an education.

Brought up in a religious home by pious parents, he was deeply convicted of sin when only nine years of age. He prayed much for an evidence of his acceptance as a child of God and one day went into the hay mow to engage in secret prayer. Then it was that all doubt was removed from his mind and he entered into the life of an earnest Christian and consistently followed it until his death seventy-five years later.

When a Methodist Society was established in the settlement, November, 1800, he was admitted as one of the first members, and was later an official member for more

than half a century. Neither summer's heat nor winter's cold prevented his attendance at the means of grace. Always a pillar in the church, he and Robert Maclay, a man of like religious enthusiasm, were known as the "Caleb and Joshua" of the hosts of Methodism in Concord. That was a time when the church was often crowded to overflowing by people from far and near, zealous, energetic, self-sacrificing, a people whose religion was one of deep conviction of the primal truths of Christianity, and whose conviction found expression in a godly life, "unspotted by the world" and in aggressive works; in seeking the conversion of souls in the church, in the home, and in the community.

Hugh Linn 2d was pre-eminently a man of prayer. Aside from family worship morning and evening, he had his fixed times for private prayer, and no matter how urgent business might be, or how entertaining the company, he found time and opportunity, as did his Master, to retire from the world and commit himself and his interests to the hands of Deity.

He was married to Miss Ann Widney in 1808, and they lived together a contented, a happy and a useful life for fifty-seven years, when death called her away. They brought up a family of ten children, four sons and six daughters, two of the daughters still surviving (1905) at very advanced ages,—Mrs. Margaret Loughridge, of West Side, Iowa, and Mrs. Arabella M. Bloom, of Las Vegas, New Mexico.

Hugh Linn, 2d, was a very busy man. He was a stone mason by trade, and the early part of the last century was an era of stone buildings. Nearly all of the better

class of dwellings, as well as barns, were built of stone. His industry, energy and ability soon made him a master of his trade, and early in life he began to take contracts for the erection of buildings, employing numbers of men, who soon learned to recognize in him a just and conscientious employer. His work included a district of country many miles in extent in Franklin, Cumberland, Perry, Juniata and Huntingdon counties, Pennsylvania, and necessitated his being absent from home much of the time, but it was characteristic of him that Sunday nearly always found him at home with his family. In connection with his business he also carried on by means of employes a carding and fulling mill, a grist mill and a farm.

Years before the organization of temperance societies in the United States he advocated total abstinence. The moderate use of alcoholic liquor was common among religious people in the early part of the last century and some form of strong drink was found in nearly every sideboard, while it was a mark of hospitality among church members, as well as others, to invite a guest or visiting friend to take a social glass. He related to the writer when a boy his reason for being a total abstainer. One dark, cold, wet evening, about the year 1828, he was at the village store, talking to Mr. Joseph Pomeroy, then the principal merchant of the community, and a model citizen. As he was leaving Mr. Pomeroy said, "Mr. Linn, it is a very chilly evening, won't you take something to drink before going?" He accepted the invitation, and as he went out of the store, immediately after, was met in the darkness by a drunkard who had seen him through

the window, and who said to him, "Well, Mr. Linn, I see you are fond of a little whiskey too." As he wended his way homeward he said to himself, "Is it possible that such a man should be encouraged to drink by me? This shall never happen again." From that time he forbade the use of any intoxicating beverage in his home.

It was then the custom also to furnish employés with a certain amount of whiskey each day, and this custom he determined to abandon. Soon afterward he summoned ten or fifteen men to help clean his mill race of mud and moss, a most disagreeable task which had to be done every year, and which necessitated their working in water all day. All were on hand on the morning of the day appointed, and after family worship (which was never omitted, morning or evening), and a hearty breakfast by all, he told them of his resolution never again to use intoxicating liquor nor to furnish it to those in his employment. He then stated his reasons for such a radical departure from the custom of that day, and added that if they were aggrieved at his course he would not ask them to stay, and hoped he would not forfeit the good will of any one by his action. They recognized his good intention, however much they may have doubted his wisdom, and every one went to work. He adhered to this custom ever after and lived to see his example almost universally followed by employers.

When eighty years of age his wife died (she being then also in her eightieth year) and he went to spend his last days with his daughter, Mrs. Sarah Ann Henry, near Polo, Ogle county, Illinois, where he died. Death came to him peacefully, without pain and without any special

illness, the tribute which old age must pay to nature. Recognizing that the end was near he said to the family at noon, "Go and take your dinner, then come and read a chapter and we will have prayer. I know my time has come to die." The family did as directed, and after prayer he closed his eyes and slept, without a struggle, the sleep that knows no waking in this life. He was buried in the cemetery at Mt. Morris, Ill.

Hugh Linn, 2nd, may be considered a type of the Linn family. In all families there are certain characteristics which, while not uniformly found in all its members, are considered representative. He was tall, muscular and large framed, with projecting eyebrows, had light and deep set eyes and dark hair, was of a nervous temperament, quick in speech and action, courteous but not obsequious, positive but not arbitrary, bold but not pugnacious, self-reliant but not obstinate, dignified but not repellent, just but not austere, social but not convivial, religious but not bigoted.

ANN (WIDNEY) LINN, wife of Hugh Linn, 2nd, and daughter of James Widney and Ann (Erwin) Widney, was born Dec. 22d, 1785, near the site of the present village of Concord, Pa. She was converted at the age of twelve years, married to Hugh Linn, 2nd, October 27th, 1808, and for fifty-seven years, until death came, was a devoted helpmate in all the activities of life.

Small of stature, cheerful in disposition, wonderfully patient and industrious, deeply religious and wise in council, she was a wife and mother worthy of the biblical description, "Her children arise and call her blessed, her husband also, and he praiseth her." She was always

calmly resigned to every dispensation of Providence, however sad or inexplicable, and in the midst of the most trying ordeal of life would invariably say "It is all for the best."

Nothing could shake her faith in the divine wisdom and goodness. Like her father and sisters she was fond of reading, and an unusually intelligent conversationalist on all current events. She died peacefully in her eightieth year, assured that she had endeavored to fulfil her mission, and that a crown of glory awaited her in a better world.

James Widney Linn
and
Mary (Wilds) Linn

JAMES WIDNEY LINN, oldest son of Hugh Linn, 2nd, was born in 1809, and died in 1864. He received the schooling usual in that early day and place, and in his teens accompanied his father in his business of stone mason, thus acquiring a good, practical knowledge of that trade, and later entered his father's mill, where he learned the trade of a miller.

He was deep and broad chested, a man of great endurance and efficient in every line of work he undertook, social in disposition, hospitable in entertaining, generous in his benefactions and popular with all classes of the community. His home, like that of his father, was ever an asylum for "the preacher," especially the "junior preacher" of the circuit, and when that personage arrived from the seat of the Conference annually (for then the junior preacher was changed every year) his first inquiry on reaching Concord was for the house of James Linn.

He was a most consistent member of the Methodist Church and an official member nearly all his mature life. Like his father he was a man of devout mind and much given to secret prayer, no day of his life passing without private devotion at some time during the working hours, while family worship morning and evening was the invariable rule. In early life he bought his father's mill, and, with the aid of an assistant to whom much of the routine work was given, followed that business the rest

of his life. Being a superior workman, trustworthy and honest in all his dealings with men, his mill was the seat of a custom which extended for miles, men often passing other mills to go to Concord. For this reason much night work was necessary, and for weeks sometimes the mill was kept going without intermission from one o'clock on Monday morning until eleven o'clock Saturday night. So honest was he in the sale of grain that he was never known to "stroke" a bushel except when he sold it as an agent for some one else.

James Widney Linn was an active member of the community, being interested in all matters of public welfare, and was employed from time to time by citizens in settling family estates. Intellectually and morally well balanced, the writer never knew him to lose his temper, to use harsh language nor to speak evil of any one. He spared no effort in the training and education of his children. He was an opponent of slavery, an advocate of lay representation in the Methodist Church long before its introduction, and a total abstainer from tobacco and intoxicating beverages. Fond of reading, he was a regular subscriber to the church and secular periodicals, and the possessor of a good collection of books for that day.

He was a leading spirit in financing and erecting the present Methodist church in Concord in 1845-6. The original edifice, which stood in the village graveyard, and the pulpit of which was over the site of the graves of Robert Maclay and his wife (leading members of that church for more than fifty years), was a log structure erected early in the century, and proved too small for the growing society. He being a practical mason, as well as

millar, superintended the work of building and personally assisted in laying the foundation and erecting the walls. The bricks were made in his meadow, bordering on the Tuscarora Creek, where even today may be seen evidences of the old clay pits from which the material was taken to make them. He boarded the masons and bricklayers, and in many ways did as much as anyone else in carrying to a successful completion the new church edifice.

In 1836 he married Miss Mary Wilds, of Fort Littleton, Fulton County, Pennsylvania. She was a great-granddaughter of Colonel James Burd, who commanded the Fourth Battalion of Pennsylvania Riflemen in the Revolutionary War. Colonel Burd's daughter, Ann Burd, born 1762, was married to Benjamin Wilds, by whom she had four children, Benjamin, William, John and George, the dates of their births and deaths respectively being 1780-1834, 1781-1827, 1783-1830, 1785-1827.

Ann (Burd) Wilds being left a widow, married James Widney, the founder of Concord, in 1809. His daughter, Ann Widney, born in 1785, married Hugh Linn 2d in 1808, and was the writer's grandmother in the Linn family. Thus it is seen that his great-grandmother, Ann (Burd) Wilds, married as a widow his great-grandfather, James Widney, a widower.

MARY (WILDS) LINN was a woman of delicate physique and nervous temperament, energetic beyond her strength, ambitious for the training and success of her children, and a member of the Methodist Church on account of her husband, though her antecedents were

Presbyterian. She was a sister of George Wilds, once a prominent citizen of Fulton County, Pennsylvania, and for a long time Prothonotary of that County. Another brother, John Quincy Wilds, was Colonel of the 24th Regiment of Iowa Volunteers in the Civil War and received a mortal wound at the battle of Cedar Creek, Virginia, October 19th, 1864, while commanding a Brigade.

Sarah Ann (Linn) Henry
and
Samuel Henry

SARAH ANN LINN, eldest daughter of Hugh Linn 2d and Ann (Widney) Linn, was born and brought up near Concord, Pennsylvania. She was married to Samuel Henry, August 14th, 1838, and five years later, in 1843, moved with her husband to the then almost trackless prairies of northern Illinois. The prairie wolf and the Indian were her early neighbors, and she there repeated the experiences of her grandfather, Hugh Linn, modified though they were by a different environment. The rugged mountains gave place to the rolling prairie, the dense undergrowth of the valley to the wild flowers which dotted the landscape, and the patches of mountain-enclosed sky to a horizon, which knew no limit but the capacity of the human eye.

She was a woman of gentle spirit, of retiring disposition, and of unusual mental grasp. Limited as were her early opportunities for securing an education, she showed by her correspondence and conversation her superiority of mind. After fourscore years her letters were models of neatness, penmanship and fluent composition, and a pleasure to peruse.

Her home life was quiet and peaceful. Patiently she assumed the duties which devolved upon her as a wife and mother, and for fifty-three years resided in the same locality until her lifework was done. Her children were taught at her knee the precepts of religion, and her life

was a daily reminder of the teachings of the Master. She died March 9th, 1896.

SAMUEL HENRY, her husband, was a quiet, unobtrusive man, who, like his wife, loved the privacy of home and family life. Faithful to the duties and responsibilities devolving upon the pioneer, he was ever attentive to the needs and wishes of home and children, and lived to see them reared to manhood and womanhood. He died October 7th, 1880, and was buried in the cemetery at Mt. Morris, Illinois, where also repose the remains of his wife and of Hugh Linn 2d, who died at his home.

Jane (Linn) Taylor
and
Andrew Jackson Taylor

(CONTRIBUTED BY MRS. ELIZABETH COGSWELL.)

JANE (LINN) TAYLOR was born in Concord, Pennsylvania, July 16, 1818, and married Andrew Jackson Taylor, April 11, 1837. They resided for more than twenty years at Shade Gap, Pennsylvania, and removed to Fort Littleton, of the same State, where he died, March 29, 1884. In the following summer she removed to Carroll County, Illinois, where two sons and two daughters resided.

Jane (Linn) Taylor was a member of the Methodist Church for 68 years, and was a woman of unusual intelligence, noble Christian character, and sweet, unselfish disposition. In the truest sense she lived for others, always seeking to do good. She was of a quiet and retiring nature, so that only her nearest friends could really know and appreciate her true worth.

She had eleven children, eight of whom grew to manhood and womanhood. She died at the home of her son, John Templeton Taylor, in Chicago, Illinois, April 11, 1903, that day being the sixty-sixth anniversary of her marriage. Her intellect was clear to the last. Her body rests in Oak Ridge Cemetery, Chicago, where it was carried by her three sons and three grandsons. There were living at the time of her decease, six children, twenty-seven grandchildren, and twenty-one great-

grandchildren. Her memory is cherished by all who knew her.

ANDREW JACKSON TAYLOR, husband of Jane (Linn) Taylor, was a son of Caspar Taylor, who was born in Chester County, Pennsylvania, near Philadelphia, in 1774. His grandfather, John Taylor, came from Germany, and finally settled in Amberson's Valley, seven miles from Concord, where he died in 1831, at the age of eighty years. Andrew Jackson Taylor was a genial but quiet man, fond of conversation, interested in the world's doings, and of much intelligence. He was a saddler and harness-maker by trade, industrious in his habits, a member of the Methodist Church, a faithful husband and a good father.

John Linn
and
Margaret (Hays) Linn

JOHN LINN was born in 1820 and brought up on his father's farm, near Concord, Pennsylvania. When a young man he went to Boonesboro, Maryland, where he taught school for a time and then learned the trade of marble cutting and engraving, which he followed for some years and at intervals during his life. Returning to Path Valley, he bought his father's farm about 1850 and resided there until 1867, when he sold his farm and removed to the village of Concord, where he led a retired life until his decease in 1895.

Unlike his brothers, James and Alexander, he was of a very retiring disposition, even shunning society. He was a tireless worker, never taking a day of rest during his active life, except the Sabbath, was frugal and economical to an extreme, a most careful manager, and as a result accumulated a considerable fortune, so that at his decease church institutions were benefitted to the extent of nearly forty thousand dollars, they having received the bulk of his money, for which he had received annuities.

He was married to MISS MARGARET HAYS, a most industrious woman of strong Christian character, who died in 1890. She was an invalid for twenty years and suffered greatly from a form of rheumatism. Her patience and Christian resignation, during her many years of suffering, were most remarkable, and she was never known to murmur under the chastening hand of Providence. They had no children.

Margaret (Linn) Loughridge

(CONTRIBUTED BY MRS. JOHN J. WOOLHISER.)

MARGARET LINN, fourth daughter of Hugh and Ann Widney Linn, was born March 26, 1822, among the hills of Franklin County, Pennsylvania. She early learned the duties of a housekeeper, as each of the girls took turns in doing the work of the household, that being the rule of the mother. She became a member of the church at an early age, and has been always a devoted Christian. She was married when eighteen years of age to her cousin, ABRAHAM LOUGHRIDGE, a marble cutter, who then lived in Maryland, near Boonesboro. In April, 1842, they moved to Ogle County, Illinois, going by wagon to Pittsburg and thence to Burlington, Iowa, by boat, a trip of nine days on the Ohio and Mississippi Rivers. From the river they traveled by wagon over the almost unbroken prairies to Pine Creek. On their way one of their horses escaped, and father followed him almost all night before catching him, mother in the meanwhile sitting alone on the open prairie with her babe, Ann, only four months old. The baby screamed with colic, mother suffered with thirst, and every instant feared the Indians who were roaming over the country would find and kill them. Father finally returned, and, having reached their destination, they began to build their future home, a small log house, and other buildings. They returned to Pennsylvania for the winter and in the next spring retraced their steps to Illinois, accompanied by Mr. and Mrs. Samuel Henry,

Mrs. Henry being a sister of Mrs. Loughridge. Reaching Savanna, Illinois, by boat, the women and three children in a buggy, and the men in a wagon with their household goods, crossed the prairie to their new home. They had but little food and were unable to get any on the way, and passed a night in a cabin, where they slept on the floor. A beautiful horse had been given to mother by her father, and was taken west with them, where they expected to reap a fortune from her foal. After getting settled in their prairie home, they staked their fine horse in the slough for the night, where some thief found her, and they never heard of her again. The two sisters lived in the same house during the next year. The home was improved, a school-house was built on father's farm, and a United Brethren Church organized, which all joined. Other children came as the years passed, and in 1850 my father died of brain fever, when the struggle of a widow with five small children began. Aside from her own home duties, she found time to visit and pray with the sick, lay out the dead, and comfort the sorrowing, all for love of the Master. The eldest son enlisted in the army during the Civil War, and the second died. Later she moved to Crawford County, Iowa, repeating her ministrations of love and devotion among new friends, and helped to organize a Methodist Church. Here she still is holding high the banner of Christ, pointing by her life to the cross, and waiting for the Master's call and the bright-winged messengers who shall bear her home to the waiting ones.

Dr. Alexander Erwin Linn

and

Matilda (Shaver) Linn

DR. ALEXANDER ERWIN LINN, son of Hugh Linn, 2d. was born in 1826, received an academic training at Tuscarora Academy, Pennsylvania, and studied medicine, receiving the degree of Doctor of Medicine from Jefferson Medical College, Philadelphia, in 1847. In 1852 he married Miss Matilda Shaver, of Newton Hamilton, Pennsylvania; practiced medicine in Perry County of that State until the Civil War, and served as surgeon of the 207th Regiment of Pennsylvania Infantry. At the close of the war he relinquished the active practice of medicine and retired to his farm, near Newton Hamilton, but was frequently consulted by local practitioners in the treatment of obscure and critical cases of disease. In 1887, his children having gone west, he removed to Nebraska, but after a few years returned to Concord, Pennsylvania, at the request of his brother, John, where he resided until his decease in 1902.

Dr. Linn was a man of superior intelligence, rare gentleness of spirit and strong sympathies, a devoted husband, a kind father, a good citizen, and ever actuated by the purest motives in all his dealings with men. He was for forty years a local preacher in the Methodist Church, and frequently called upon to administer to the spiritual as well as the physical needs of men. He died as he lived, full of faith and hope, a noble example for all, and an inspiration for good and holy living. His

greatest desire was to extend in every possible way the kingdom of his Master, and of him it may well be said that "though dead he yet speaketh."

His marriage to Miss Shaver proved to be most congenial, and for fifty years they trod the path of domestic life together. She was an intelligent, energetic "help-mate," whose chief pleasure was found among her children and supervising the needs of her home. Like her husband she had a strong religious element in her nature, and never ceased both by word and example to inculcate in the minds of her children deep moral convictions. After Dr. Linn's decease she remained in Concord until January, 1904, when she removed to Bellwood, Pennsylvania, to reside with her daughter, Mrs. Clara Dysart. She now awaits, at more than four score years of age, the summons of her Master to join her husband, saying, "If our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Their children were Clara Ellen, John Alexander Watson, William Howard, George Edward, Morrison Shaver and Junie.

MATILDA (SHAVER) LINN was born at Newton Hamilton, Pennsylvania, September 7, 1823. Her great-grandfather came from Germany and settled in the Cumberland Valley about 1750, where he brought up a family of four boys and four girls. He subsequently moved to Huntingdon County, Pennsylvania, and settled on the Aughwick Creek, about four miles below Shirleysburg, in 1770. One of his sons, Major John Shaver, was born in 1762. He was married, in 1794, to Mary Glass, a

woman of English descent, and one of their children, Jacob Shaver, the father of Matilda (Shaver) Linn, was born near the present site of Mt. Union, Pennsylvania, in 1796. Jacob Shaver was married, in 1821, to Jane Morrison, born 1801.

They had three children, Mary A. (1822), Matilda (1823), and Julia A. (1825). Jane (Morrison) Shaver deceased March, 1826. Jacob Shaver married Juliana Morrison in 1829, and had four children, John W. (1831), Sarah J. (1832), Joshua M. (1834), and Lee (1838).

Eleanor P. (Linn) Typer
and
William Typer.

(CONTRIBUTED BY HARRY TYPER, ESQ.)

ELEANOR P. LINN, the youngest child of Hugh Linn and Ann (Widney) Linn, was born at Concord, Pennsylvania, on May 30, 1831, and died at Polo, Illinois, September 17, 1905.

She spent her childhood days with her parents, at Concord, of which she had many happy recollections. She often told her children of her many adventures in the mountains when she was a child. She was converted and joined the Methodist Episcopal Church when a child, and did not remember the time when she did not recognize Christ as her Saviour. On November 7, 1850, she was united in marriage to William Typer, of Martinsburg, Pennsylvania, where they went to live. They lived at Martinsburg for five years. In 1856 they moved to Illinois. Her two older sisters had come to Illinois previously. They located near Polo, on a farm, and ever after resided in or near Polo. She was the mother of seven boys and three girls, of whom there are six boys and one girl living at present.

WILLIAM TYPER, son of Charles Typer, was born at Martinsburg, Blair County, Pennsylvania, on June 30, 1826. He spent his boyhood days on a farm near Martinsburg, and attended the public schools during winters. He was converted when a boy and united with the

Methodist Episcopal Church, and has been a member of said church for over sixty years. He followed the occupation of farming and stock raising until 1896, when he retired from active business pursuits. Mr. Typer has been a man of great activity, and always doing something besides his regular work as a farmer. He always took an active interest in all public questions for the benefit of the community in which he resided, and always stood for what he believed to be right, regardless of whether or not it was the popular thing.

James Linn and Family.

(CONTRIBUTED BY SAMUEL BOOHER LINN.)

JAMES LINN was born in the year 1792, and brought up on his father's farm until twenty years of age, when the war of 1812 with Great Britain called the yeomen of the country to arms in defence of the Nation's honor and sense of justice. He at once volunteered to enter the service and joined a company which was recruited at Concord, Pennsylvania. His father, Hugh Linn, who had imbibed the spirit of a true American patriot, accompanied his son on a two days' journey on his way to the front, and on parting with him said, "My son, be a good soldier, and never turn back a coward."

The memories of the battle of the Boyne water and the spirit of religious intolerance which had been so fierce in the Emerald Isle between the "Orange" and the "Green" had been transplanted, and one day in camp he expressed himself concerning St. Patrick's followers in language more vigorous than polite. Several soldiers who were devotees of the patron saint pounced upon him and by main strength threw him into the camp fire. Being a very active man, he was immediately upon his feet, rushed to his gun and would have bayoneted his assailants had not cooler heads prevailed. They attempted to have the superior officer punish him, but when he learned the nature of the offence (being himself probably an Orangeman), he said he had done right, and should use his bayonet if attacked again.

James Linn was a class leader in the Methodist Church, a position of distinction in those days. He had six sons

and one daughter. Four of his sons enlisted in the service during the Civil War, and his son-in-law, Charles W. Evans, was also in the army.

NANCY (BOOHER) LINN, youngest child of Caspar Booher, was born in Huntindon County, Pennsylvania, in 1798, and married James Linn 1st in 1815. Her father was a class leader in the Methodist Church, and she became a member of the church in the year she was married. Her father lived to see all his children members of that church, and long afterward his daughter could say with him, "I have lived to see all my children follow my example." The day was never too warm nor too cold to attend divine service. When the infirmities of age came to her, her chief companion was the Bible, and it was her daily study. Of a truth she was a good woman, and when her work in life seemed done she was anxious to depart and be with Christ. She slept in peace in the year 1877.

Caspar B. Linn.

CASPAR B. LINN, eldest son of James Linn, enlisted in Company B, 21st Missouri Regiment, in the Civil War, September, 1861. He was discharged in August, 1862, and died the month following.

James W. Linn

and

Sarah Chilcoat Linn.

JAMES W. LINN, third son of James Linn, was born in 1824 in Horse Valley, Pennsylvania. His parents moved to the little Aughwick Creek, Huntingdon County,

Pennsylvania, where they lived and died. He married Margaret Linn, daughter of William Linn and granddaughter of Hugh Linn, in 1847, but their married life was brief, as she died in the same year. In 1855 he married Sarah Chilcoat, who bore to him five children.

James W. Linn moved to Shelby, Iowa, in 1871, built one of the first houses in that town, and was one of the original members of the Methodist Church there. He bought 80 acres near Shelby, which he improved, but subsequently sold and invested in a fruit farm near Pierce City, Missouri, where he now resides with his daughter, Carrie. During the Civil War he enlisted in the Federal Army, August 29, 1864, and was honorably discharged August 3, 1865.

SARAH (CHILCOAT) LINN was born in Hares Valley, Pennsylvania, in 1824. She was a good woman, a born Methodist, early learned to sew, knit, spin and weave, as well as do all kinds of housework. She was reticent in disposition, but always willing and ready to assist anyone in need, and had many warm friends.

Rev. Hugh Linn.

HUGH LINN, son of James and Nancy Linn, was born in Huntingdon County, Pa., November 18, 1832. Converted at a camp meeting held at Orbisonia, Pennsylvania, in 1848, he was licensed to exhort in 1855, and to preach in 1856. He served the church faithfully as steward, Sabbath-school superintendent, class leader, exhorter and local preacher. His preparation for the ministry he secured in Cassville Academy in 1855 and

1856. He entered the Traveling Connection in the East Baltimore Conference at its beginning in 1857, and was admitted to full membership in the same two years later. He was ordained deacon at Williamsport, Pennsylvania, March 6, 1859, by Bishop Levi Scott, and elder at Chambersburg, Pennsylvania, March 17, 1861, by Bishop Matthew Simpson.

He was married at Bloody Run (now Everett), Pennsylvania, March 26, 1861, to Miss Carrie Feight, by Rev. Charles Cleaver, of the Central Pennsylvania Conference. God gave them four daughters to cheer and hallow their itinerant lives, but called them home to Himself in early girlhood.

After a faithful and useful ministry of thirty-five years, his rest is blessed. He was a good man and true. He died at his home, in Shelby, Iowa, Saturday, May 26, 1894.

Samuel B. Linn

and

Jane G. (Kragg) Linn.

SAMUEL B. LINN was born in Huntingdon County, Pennsylvania, in 1836. He followed farming until 1864, when his brother, Jacob, returned from the army. He then determined to buckle on the sabre and do his part in the great Civil War. He bade all good-bye and started for Harrisburg to enlist. On the way he stopped at the house of his brother, Hugh, to say farewell, but no one was at home. There he wrote his will, signed it with his blood, sealed and left it with a note that the

envelope was not to be opened unless he should fail to get home from the army alive.

Reaching Harrisburg, he enlisted, July 28, 1864, in Company A, Ninth Pennsylvania Cavalry, and joined the regiment at Nashville, Tennessee. They were ordered to Chattanooga, and he met his baptism of fire near Murfreesboro, Tennessee, where the regiment met General Biddle in conflict and came off victors, capturing 130 prisoners. They joined General Kilpatrick's Division at Atlanta, in November. On the 14th of that month the army was reviewed by General Sherman, and on the next day began the famous march across Georgia to the sea. He was with the regiment in its various engagements, narrowly escaping capture on two occasions. Once he was decoyed by the enemy, uniformed as Union soldiers, into their very midst. On being ordered to surrender, he put spurs to his horse and escaped at full gallop, his companions being captured. When he reached the Union lines there was a deafening cheer arising from the whole army, which he could not understand until told the news of General Lee's surrender had just been received. This was on April 12, 1865. Some one noting that his horse had had a hard ride, asked him what was the matter. He said in reply that he guessed his horse had heard of the surrender of General Lee. He was honorably discharged at Lexington, N. C., May 26, 1865.

In 1877 he sold his farm in Pennsylvania, moved near to Shelby, Iowa, where he engaged in agriculture until 1891, when he retired to Shelby and lives in peace under his own vine and fig-tree. Like his brothers, he has been from youth a member of the Methodist Church.

Samuel B. Linn has had four children. The eldest, Luella V., is married to Dr. Albert E. Stevens, of Hancock, Iowa. Marietta K. graduated at Simpson College, Iowa, in 1894, and died the following year. N. Elizabeth also graduated at Simpson College in 1894, and is at home with her parents. Samuel H. was a student at Lincoln University, Nebraska, where he died three months before the graduation of his class.

JANE G. KEAGY, wife of Samuel B. Linn, was born in 1836. She was the daughter of Abraham Keagy, born 1790, the third son of Dr. Abraham Keagy, born in Lancaster County, Pennsylvania, 1757, and married to Barbara Boehm in 1762. She was a sister of Rev. Henry Boehm, one of Bishop Asbury's traveling companions, who was then the oldest preacher in Methodism, living to be one hundred years of age. Dr. Keagy moved to Clearfield County, Pennsylvania, in 1805, taking up a large tract of land at Glen Hope, on the Clearfield Creek.

Abraham Keagy 2d was married to Elizabeth Shafer (born 1800), in 1825. After his father's death, he moved to the homestead in 1825, and lived there until his death, in 1856. Elizabeth Keagy died in 1882. They were among the founders of the Methodist Episcopal Church in Clearfield County, Pennsylvania.

Jane G. Keagy was married to Samuel B. Linn, 1865, in Glen Hope, and began housekeeping near Maddensville, Huntingdon County, Pennsylvania, where they resided until 1878, when they moved to Iowa, near Shelby. There they settled on 176 acres of prairie land, which they improved, and in 1891 moved to the town of Shelby,

where they are spending their declining years in comfort in a pleasant home, and looking after the interests of their farm.

Jacob B. Linn
and
Hester (Chilcoat) Linn.

JACOB B. LINN was born in 1839 in Huntingdon County, Pennsylvania, and reared on a farm until 1859, when he entered Rainsburg Academy, Blair County, Pennsylvania. He remained there until President Lincoln issued his first call for troops, when he enlisted, April 23, 1861, for three years in the Eighth Regiment, Pennsylvania Infantry. He served in the Peninsula campaign; in the seven days' fight before Richmond under General McClellan; was taken prisoner, June 27, 1862, and spent sixty days in Libby prison and on Belle Island. Unfit for duty when exchanged, he was sent to a hospital, but, impatient to be in active service, he took "French leave," and joined his regiment in time to be at the battle of Antietam. He was also at the battle of Fredericksburg, in 1863. He was honorably discharged at Spottsylvania Court House, and mustered out at Pittsburg, May 23, 1864.

Returning home in June, he soon after bought a farm, where he remained until 1874, when he moved with his family to near Shelby, Iowa, and bought 120 acres, which he improved. He left his farm in the hands of his son, McKendree, in 1881, and moved to Hand County, South Dakota, where, taking up 480 acres, he remained

four years. He then placed his Dakota land in the hands of his sons, Ambrose and McKendree, who now own 800 acres and control about 3,000 more as a ranch. Returning to Shelby, he remained there until his decease, in 1893, which occurred very suddenly. He had gone to Blair, Nebraska, to a reunion with two of his old army messmates. Each had read a paper on his army experiences and observations, and when done they knelt in prayer before parting. He began to pray, saying, "We thank Thee, O Lord, that we as comrades have been permitted to meet again. We pray Thee to help us so to live that we may all meet in heaven." As he finished the last sentence, he fell back into the arms of his messmates, gasped twice, and his spirit took its flight. Thus did he go to join that vast army of old soldiers, of whom the inscription over the gateway of the National Cemetery at Gettysburg says:

"On Fame's eternal camping ground
Their silent tents are spread;
And glory guards with solemn round
The bivouac of the dead."

He was married to Hester Ann Chilcoat, in 1864, and had six sons and one daughter, all living and members of the Methodist Church. Mrs. Linn lives on the farm with her son, Frank. Walter M., the fourth son, graduated at Simpson College, in June, 1904, having in view the ministry. Hugh is now a student at Simpson College.

HESTER (CHILCOAT) LINN was born in Huntingdon County, Pennsylvania, December 15, 1835, and is the oldest of eight children. She was brought up on a farm and received her education in the common schools. Very early in life the household duties devolved upon her because of the illness of her mother, and she remained at home doing faithfully the duties that fall to a daughter, until she was twenty-eight years of age.

She was married to Jacob B. Linn, October 13, 1864. In 1874 she came to Shelby County, Iowa, with her husband and family, and located on the farm, where she still resides. She has been a consistent member of the Methodist Church since 1854.

Mary (Linn) Loughridge
and
George Loughridge.

The Loughridges were among the early settlers in Horse Valley, Cumberland (now Perry) County, in the eighteenth century. There were three of that name, who may have been brothers, George, John and Hugh. A copy of a record of the Widney family, in the possession of the writer, says: "Mary Linn (daughter of Sarah (Widney) Linn) married George Loughridge, 1802; died 1826; aged 44 years." The date of the marriage may have been 1812, rather than 1802, due to a mistake of the copyist.

The same record says, "Margaret Widney, born 1789, married John Loughridge." The name Hugh Loughridge appears on the "mill book" or day book of Hugh Linn 2d, who owned a mill, in various business transactions, under date of 1825.

GEORGE AND MARY (LINN) LOUGHRIDGE had a family of seven children, three of whom, Hugh, Mary and Martha, died in early life. George Loughridge was a man of much ability and transmitted to his children the same superiority of mind. "He applied the Archimedean lever principle in the construction of a practical lever adapted to work in stone quarries, and having heard that extensive deposits of marble had been discovered and were being worked on the land of the Eaveys, in Washington County, Maryland (Eavey's Luck), he took the device there to test and utilize."

This was in the early twenties of the last century, and his family remaining at the home place, a constant correspondence was kept up between himself and his wife. Their son, William, had, in 1860, a large package of letters writtten by Mary (Linn) Loughridge, his mother, and addressed to his father at the time above mentioned. Of them, Mrs. Edward Williams Barker says: "These letters were lost, but I recall having read them as a child, and having been greatly impressed by their religious tenor and pervading sweet tone. In one she spoke of the death of one of her daughters, from an epidemic then prevailing. In another she grieved over the death of her son, Hugh, whom she idolized."

Mrs. Alexander Neill writes: "She was evidently a woman of deep religious convictions. Her faith was undimmed and her letters showed great resignation, almost an open vision that all was well with her children. They were filled with love and sympathy for her husband."

The love of William Loughridge for his mother amounted to reverence. He considered her the embodiment of every Christian virtue."

After his wife's death, George Loughridge lived in Washington County, Maryland, with the remaining children, George 2d, Abraham, John and William.

John Barker, of Ashbourne, Pennsylvania, great-grandson of George Loughridge and grandson of William Loughridge, contributes the following:

William Loughridge.

WILLIAM LOUGHRIDGE married, March 25, 1836, Rachel Eavey. In 1847 he moved with his family to a place he bought at Weverton, Washington County, Maryland, and engaged in the grain business there for some years.

In 1854 he conceived of a brake for railway cars to be under the control of the engineman, as an improvement upon the system then in vogue of having brakemen apply the brakes by hand windlasses operated on each separate car. His thought on the subject evolved the first practical engineers brake for the general purposes of steam railways.

Writing at a much later date, he states: "In 1854 I saw a locomotive engineer at Weverton, Maryland, run his train some distance beyond the station. When he backed, the brakeman stood near the engine, and he got off and struck him a severe blow, and used some very insulting words, charging him with running by every station from Martinsburg. After he left, it occurred to me that it would be most desirable to place in the hands of the engineer a means to brake his train, and I at once had a large operating model made, and a track over 100 feet long, on which I made elaborate experiments, which resulted in the equipment of a train on the Baltimore & Ohio Railroad that operated well. The Cincinnati, Hamilton & Dayton Railroad Company was the first to adopt it."

This steam brake,—the "Old Chain Brake,"—was patented April 10, 1855, and subsequently, and was employed

on the Baltimore & Ohio Railroad earlier than October, 1855.

It was improved from time to time and in various modifications was applied to many American Railroads,—among them the Pennsylvania Railroad, the Baltimore & Ohio Railroad, the Western Maryland, the Cumberland & Pennsylvania, the Ohio & Mississippi, the Cincinnati, Hamilton & Dayton, the Indianapolis and Cincinnati, the Little Miami, the Memphis and Charleston and many others.

In 1867, in pursuance of this invention, he moved with his family to Patterson, New Jersey, to equip the Central Railroad of New Jersey.

About 1869, he bought a place in Baltimore, Maryland, where he lived until his wife died in 1883. Thereafter he remained in Baltimore until 1885, when he moved to Philadelphia to live with his daughter, Mrs. Edward Williams Barker, where he died in 1891. He was buried with his wife at Hagerstown, Maryland.

I have a copy of a letter dated September 25th, 1855, which Thomas A. Scott, then Assistant Superintendent and afterwards President of the Pennsylvania Railroad Company, wrote to William Loughridge in enthusiastic praise of his invention; which he described as “undoubtedly one of the great improvements of the age.” Under date of August 27th, 1859, J. Edgar Thompson, then President of the Pennsylvania Company, wrote: “The practical operation of the brake since its introduction has equalled the promises of the inventor.”

His Brake System was eventually superseded by the Westinghouse System, but not until his resources were

exhausted in a protracted civil suit against the Westinghouse Air Brake Company for infringements of his patents, in which he endeavored to show that "the so-called 'Westinghouse Brake' was in all its important and successful features, his invention, in which he was fully protected by Letters Patent."

William Loughridge profoundly deliberated and extensively wrote upon the various elements involved in the problem of railway car braking and discussed with an acute sense of the results of their practical operation, as applied to moving trains, the physical laws of force,—of Weight, Velocity, Momentum, etc. In 1865 he published a pamphlet on "Friction in its practical relation to Rolling Stock." Few men, living or dead, had, as he had, the continuous and prolonged practical experience necessary for an adequate treatment of this difficult subject: and the opportunities he enjoyed to observe the effects and results of friction, as affecting practical transportation, which was keenly taken advantage of by observations and experiments for months at a time in almost all the great American railway shops and on the tracks, as well as his patient and painstaking private experiments and frequent conferences with the ablest master-mechanics of his day, make his findings of a value perhaps less only than the conclusions of the celebrated French scientist Morin.

Charles Linn.

CHARLES LINN, eldest son of John Linn, was born in 1803, married in 1824 to Martha Snyder, and died in 1876. He was brought up on his father's farm, and after his marriage moved to Fulton county, farther west, where he engaged in farming. He was a man of large frame but spare of flesh, had blue eyes and dark hair and inherited an iron constitution, which stood him in good stead during a long life of incessant toil. He was endowed with great energy, a man of most industrious habits, of positive convictions but ever ready to acknowledge a mistake, of religious fervor manifesting itself in regularity in church attendance and family worship, and in liberal contributions to church support. He was a strong advocate of temperance and gave his vote as an elector to the man whom he believed honest and efficient in advancing the public welfare. He was of quiet disposition, an actor rather than a talker, applied himself diligently to business, acquiring control of considerable property and conducted himself as a worthy and upright citizen. He retained control of his physical and mental energies until the last and never ceased to take an active interest in the work of life. He died, as he lived, full of faith and hope, and was buried at McKendree Church, near Emmaville, Pennsylvania.

Sarah (Linn) Snyder

(CONTRIBUTED BY HUGH LINN SNYDER.)

SARAH LINN was born in Horse Valley, Pennsylvania, Sept. 22d, 1806, and was married to John Snyder, of Hill Valley, Pennsylvania, in February, 1825. After her marriage she went with her husband to Hill Valley, Pennsylvania, but soon moved from there to Black Log Valley, and after residing there a short time settled in Springfield Township, Huntingdon county, Pennsylvania. There the better part of their lives was spent and most of their children born. As the youngest of the family is trying to write this short sketch, his memory goes back to the old home and he remembers it as one of industry and toil, but where friends and neighbors were ever welcome, no one ever saying aught against the family of John Snyder, whose door was always open to the minister of the Gospel, they being active members of the Methodist Church from early manhood and womanhood. In their home the family altar was erected and the gospel fire kept burning thereon. In the fall of 1865 they sold their farm on the Aughwick to Hugh and Jacob B. Linn and moved to Johnson county, Iowa, where they settled on the prairie and opened up a new farm, but only lived there a few years. They sold the farm and moved to Tiffin, Iowa, where her husband died, November 4, 1878, at the age of seventy-eight years. She resided there until her death, June 11th, 1892, being eighty-five years, six months and nineteen days old.

Jane (Linn) Widney
and
John Patterson Widney.

(CONTRIBUTED BY OLIVER HANNA WIDNEY.)

JOHN PATTERSON WIDNEY, born Nov. 28, 1816, married Jane Linn, daughter of John Linn, Sept. 26, 1835, and in the spring of 1836 they moved to Indiana, settling near the site of the present town of Newville, twenty-six miles northeast of Fort Wayne, when that country was yet a wilderness. There they built a cabin and cultivated the land, experiencing all the hardships of the early settlers. In 1851 Mr. Widney was elected Clerk of the De Kalb county Circuit Court, and they removed to Auburn, the county seat. After the expiration of his term of office, 1856, he held various other public offices, Deputy Collector of the U. S. Internal Revenue, Justice of the Peace, Township Trustee, etc., and all of these offices he filled with credit to himself and to the satisfaction of the people.

He was a member of the House of Representatives of Indiana in the session of 1847-48, and was re-nominated, but defeated because he advocated the free school system and a bill to regulate the sale of intoxicating liquors. He acquired a great reputation as a financier and accumulated quite a fortune, but in doing so never charged any more than the legal rate of interest and never distressed any one, while on the other hand he has saved the home of many a poor man. His reputation for honorable deal-

ing and just treatment of his fellows is universally praised by those who best know him. No man in DeKalb county has borne a higher reputation in all things pertaining to the public welfare. He was ever called upon by the people to represent them in matters of general interest, such as granting privileges to corporations. He was never present at a meeting when he became a nominee for office and never in any sense an office seeker. As a young man he was very erect, six feet in height, was quick in action, in conversation or making an address, was a good writer as well as speaker, forcible in an argument, but always treating his opponents with the greatest courtesy.

JANE (LINN) WIDNEY died at Auburn, Indiana, October 12th, 1851, having born five children, only two of whom are now living, Samuel Linn Widney and Oliver Hanna Widney, both of whom reside at St. Joe Station, Indiana.

Mr. Widney afterward married Mary Henderson Widney, who bore five children, three of whom still survive, Mary Alice (wife of Abner Lewis), John Morris and Cora (wife of Akin Lodawick).

At this writing, March, 1904, Mr. Widney, although in his 88th year, retains all his faculties and is extremely active for one of his age.

James Linn
and
Hannah (Roberts) Linn.

(CONTRIBUTED BY SYLVESTER AND SARAH P. LINN.)

JAMES LINN, son of John Linn and Jane Scyoc Linn, was born September 29th, 1820. His youth was spent on his father's farm, and on April 29th, 1841, he married Hannah Roberts. He subsequently moved to Huntingdon county, Pennsylvania, where he remained until June, 1857, when he went to Rock Island, Illinois. In September, 1865, he moved to Iowa, in which State he carried on farming for many years. He then removed with his family to Washington, where they bought 1,300 acres of land and built a home at South Bend.

James Linn was six feet two inches in height, had black hair and eyes, a very cheerful disposition, always looking on the bright side of life, and was a man of strong Christian character. He joined the Methodist Church early in life. He was not a great talker, but fond of company, and especially of children. He retained his mental faculties until the last, kept a lively interest in business matters and often talked of the friends and business associates of his early days. He was a very healthy, vigorous man, never having had a doctor until after his seventieth year. He never used tobacco nor intoxicating liquor, nor does any one of his children, of whom there were fourteen, nine boys and five girls, of whom eleven are still living. He had no fear of death, and in his last

days expressed himself as ready to die. He died May 25th, 1904.

HANNAH (ROBERTS) LINN, wife of James Linn, was born March 15th, 1821. Her parents were Pennsylvania Germans. She and her husband were greatly devoted to each other during their long married life of sixty-three years, never being apart but once for three months. She was a strong and energetic woman, ready to do her full share of life's work, and to accompany her husband in his movements from place to place. She joined the Methodist Church early in life, and was a consistent Christian, training her children to become faithful, conscientious men and women. During the last five years of her life she was not able to attend church services, but her Bible was her constant companion. Her mind continued clear and her last words were "I am going to sleep to waken in eternity." She died July 24th, 1904, having survived her husband just sixty days.

Hugh William Linn and Family.

(CONTRIBUTED BY DR. SAMUEL H. LINN.)

HUGH WILLIAM LINN was born in 1818 in County Clare, Ireland. August 12, 1840, he married Miss Mary Chadwick, of Manchester, England, at Dublin, Ireland. Emigrating to this country they settled in Philadelphia, Pa., where they made their home until his death at the age of 82. Mrs. H. W. Linn is still living in Philadelphia. Hugh W. Linn was an honest, sturdy, hard-working man, a good Christian, devoting his whole life to his wife and children. Their home life was an ideal one and, although unable to supply all the luxuries of life, it was a happy, helpful home. Mr. Linn was a life-long member of the Masonic Order and the I. O. O. F.

Their marriage was blessed with six sturdy sons and two daughters, of whom four sons, William, Samuel, Thomas and Hugh, and one daughter, Mary A., wife of William Adams, still survive. One daughter, Jennie Linn, and two sons, Matthew and Benjamin F. Linn, are deceased.

Dr. Samuel H. Linn.

SAMUEL H. LINN, second son of Hugh W. and Mary Chadwick Linn, was born in Philadelphia, Pa., September 26, 1843. Being obliged to battle with the world at an early age, he engaged in various occupations during his earlier years. Entering the U. S. Navy as a Volunteer Officer during the Civil War he saw active service on the U. S. S. "Shamrock" (Flagship, Fourth

Division, North Atlantic Squadron), in Albemarle Sound, off Edenton, and at the mouth of the Roanoke River, also special service on the U. S. Tug "J. E. Bazley" in same place. Service on the U. S. S. "Aries" off Cape Fear and at Fort Fisher, special service at Baltimore, Md., and service on the U. S. S. "Mackinaw" in the North Atlantic Squadron and West Indies, being honorably discharged, June 1, 1866.

After obtaining a degree of Doctor of Dental Surgery he went abroad and located at St. Petersburg, Russia, where he practiced eight years, returning to this country in 1877 to take his degree of M.D. at the University of Pennsylvania, after which he again took up his residence at St. Petersburg for ten years, numbering among his patients the present Dowager Empress and several members of the Imperial Family. During his 18 years' residence in Russia he returned to America every year, and has a record of crossing the ocean 40 times.

Since his permanent return to the United States in 1887 he has divided his time and residence between Brooklyn, New York City and Rochester, where he has been located for the past 15 years. He has contributed his mite to the cause of medicine and medical literature, besides having made a translation of Dr. E. Doyen's "Technique Chirurgicale," a work of 600 pages.

Dr. Linn married in 1886 Edith Lenore Willis, only child of Dr. F. L. H. and Love M. Whitcomb Willis. Mrs. Linn is a writer of verse and has contributed considerably to current literature. Her poem "Restless Heart Don't Worry So," has been translated into French, Russian and German, widely circulated in England and

the United States and set to music by three different composers. She has published several books of verse.

Two sons have been born to Dr. and Mrs. Linn, Willis, aged 18, and Benjamin F., aged 16. The elder is studying for the Medical and the younger for the Dental profession.

Dr. Thomas Linn

THOMAS LINN, son of Hugh W. and Mary Linn, born in Philadelphia, 1845. Like his brother Samuel, his earlier energies were directed along various lines. In 1872 he took the degree of M.D. from the University of New York, after which he went abroad and continued his medical studies, receiving a diploma from the Faculté de médecine of Paris. He is now practicing medicine at Nice, France, in winter, and at Geneva, Switzerland, in summer. He has contributed much to medical literature both in this country, England and France. He has ever sought the company of good books and sages, rather than conspicuous position, and by his brothers is considered the "scientific" member of the family. He is a recognized authority on European Health Resorts, (see "The Health Resorts of Europe," London). He is a member of the "Continental Anglo-American Medical Society" and for several years was Physician to the Bathing Establishments at Aix-les-Bains and Marlioz, Member of the British Medical Association and Fellow of the New York Academy of Medicine, etc., etc.

With his wife Annette he is reaping the reward of his well-directed efforts and in all probability he will spend his remaining years abroad.

Dr. Hugh James Linn.

HUGH JAMES LINN born in Philadelphia, Pa., May 26, 1850. Received education in the public schools of Philadelphia. Studied dentistry and graduated in 1875 from the Penna. College of Dental Surgery. Practiced dentistry in Paris, France. Returned to America and took up the study of medicine, and in 1878 graduated from the Medical Department, University of Pennsylvania. Has since practiced medicine in New York City and Buffalo, N. Y. Was married to Mary E. Shaughney, of Philadelphia, Pa., May 26th, 1872. Has one child, Lewis Fields Linn, born in Philadelphia, Pa., April 25th, 1883, who was married August 24th, 1905, to Bertha Louise Knight, of Buffalo, N. Y., born in Buffalo, March 21st, 1884.

Jane (Linn) Campbell
and
Robert Campbell.

(CONTRIBUTED BY MRS. DANIEL RALPH ENNIS.)

JANE LINN was born in 1795, in Horse Valley, Cumberland (now Perry) county, Penna., and died near Concord, Franklin county, Penna., April 7, 1842. In 1817 she was married to Robert Campbell, with whom she lived in harmony till death. To them were born eight children.

Her most marked characteristics, perhaps, were her unbounded energy and remarkable piety. As the mother of a large family she was a most industrious, frugal and God-fearing woman, and by her strong personality impressed indelibly upon her children these same traits of diligence and economy, softened by a simple faith in God. The spinning wheel occupied a prominent place in the economy of the household; flax for linen, and wool for the family flannel as well as yarn for the numerous stockings must all be prepared in the home. But work never was allowed to interfere with the observance of the Sabbath. She was a most devout Christian woman, a member of the Methodist Episcopal Church and was almost extreme in her religious views and observances. Vegetables that were not gathered on Saturday were notable by their absence on the Sunday dinner table; choice berries brought her, by her children, were refused if gathered on the Sabbath Day.

The health of Mrs. Jane Campbell was ailing for a number of years previous to her death and on one occasion her family despaired of her recovery. At this time

her brother John Linn came to see her. After calling at her bedside and noting her enfeebled condition, he retired to the barn to pray. His earnest pleadings were audible to those at the house, to which he soon returned with the glad assurance, "Well, Jennie, you'll not die this time." A few years later when the spring blossoms were spreading their fragrance on the air, she died, exhorting her children, some of whom were yet quite young, to meet her in heaven.

ROBERT CAMPBELL was born in the year 1798, in Franklin County, Pa. Though bearing an unmistakable Scotch name, his immediate ancestors were of Irish birth and doubtless belonged to the famous group of Protestants who fled from Scotland to Ireland to escape religious persecution. He was a man of sterling character and of an unusually kind disposition. As a young man he married Jane Linn, and they made their home near the little village of Concord, sheltered on all sides by the mountains, which to them were the inevitable boundaries. In this home in Franklin County were born to them a large family, and from it the mother was carried to her resting place on the hill, not far away; and the father was left to perform that most difficult task in life—take the part of mother as well as father to a family. This he did most nobly, bringing up the children in "the faith of our fathers."

When the children were grown and all but two married, he married Miss Herron, with whom he lived till his death, in December, 1880.

After a few years the old home, with its fine brick buildings, passed into the hands of strangers, though still known as the "Old Campbell Place."

Nancy (Linn) Wallace.

NANCY LINN WALLACE, youngest child of Hugh Linn, was born 1801, and married to Hugh Wallace, 1820. Small of stature but light of foot as a deer, she was a marvel of agility and energy. For fifty-eight years she fulfilled faithfully and well the offices of wife and mother, holding her family well in hand, and superintending efficiently the work of the farm after her husband's decease until her children were able to relieve her of the responsibility.

She was a hospitable woman whose door was ever open to anyone in distress, as well as to her own friends. She survived her husband fourteen years, and in 1868 was called to meet him in another life.

John Wallace.

JOHN WALLACE, oldest son of Hugh and Nancy (Linn) Wallace, was born at Concord, Pa., 1821, and married Elizabeth Berry, 1848. Receiving a common school education, he taught school for a time, but his aggressive and energetic spirit soon called him into the more stirring scenes of life and he went to Kansas as a pioneer in the fifties, when that State was rent by political factions, which for a time made it, as was said of Kentucky in the Indian wars, "a dark and bloody ground." He there engaged in stock raising and farming, and did his full share in the development of the country. For many years his nearest depot of supplies was Kansas City or Fort Leavenworth, a hundred and fifteen miles away, and

ox teams the only conveyance, necessitating several weeks for making a trip. He served as Justice of the Peace in the new State, and was very popular, though a mob once lynched a desperado he had arrested. He brought up a family of five children, four of whom are still residents of the "Sunflower State." Industrious and economical, he acquired several sections of fine farming land, and some thousands of dollars in ready money, and died at the age of eighty-three years, leaving behind him an example of thrift and energy worthy of the State of his adoption.

Hugh Wallace, Jr.

and

Sarah Ann (Stake) Wallace.

HUGH WALLACE, JR., was born 1838 and died 1904. He lived all his life in the homestead at Concord, Pa. His father died when he was but sixteen years of age, and he was left with his brother, Henry, to cultivate the farm and care for his mother and sisters. The Civil War called Henry into the service, to be brought home in a coffin in 1863, and henceforth the entire responsibility of caring for the family depended on the exertions of Hugh. He grappled with the task unflinchingly, and when many would have been disheartened, continued year after year to do his work in a heroic and unselfish manner.

In 1872 he married MISS SARAH ANN STAKE, who proved a most industrious and efficient helpmate,

and two children were added to the household, one of them still living with her mother, and one married, in 1896, to William Shearer, of Spring Run, Pa. Hugh Wallace was a man of excellent character, earnest, generous to a fault, always ready to assist a friend by day or night, honest to the core, and his word was as good as his bond.

Dr. George Wilds Linn.

GEORGE WILDS LINN, third son of James Widney Linn, was born 1844, received an academic education at Tuscarora Academy, Juniata County, Pa., volunteered during the Civil War in the 107th Regiment, Pennsylvania Infantry, and was with the Federal Army on the evacuation of Richmond and Petersburg and at the surrender of General Lee at Appomattox Court House, May 9, 1865. At the close of the war he again entered student life, graduated from Dickinson College, Carlisle, Pa., in 1869, and was assigned the Latin salutatory oration at commencement. He studied medicine at the University of Pennsylvania, Philadelphia, and received the degree of Doctor of Medicine (M.D.) in 1872. He subsequently received the degree of Master of Arts (A.M.) from Dickinson College, and that of Doctor of Philosophy (Ph.D.) from the University of Pennsylvania. He spent a year and a half as assistant physician in hospital work in Philadelphia, and then went abroad to pursue special studies in medicine at the Universities of Göttingen and Vienna, where he remained nearly two years. Returning to America he began the practice of medicine in Philadelphia and was appointed one of the physicians and lecturers on the staff of the Philadelphia Hospital, a position held for six years, when a long and critical illness (pleuro-pneumonia) disabled him so permanently that he was compelled to relinquish all private and public work indefinitely. He spent several years in Colorado and California, in hope of recuperat-

ing, and when in Los Angeles accepted the Professorship of Clinical Medicine in the University of Southern California, but the precarious condition of his health required him, after a year, to forego the greatest pleasure of his life, that of teaching.

In 1878 he married Miss Naomi Anderson Fisher, of Bryn Mawr, Pa.

His permanent address is Bryn Mawr, Pa.

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